

MOODY BIBLE INSTITUTE MONTHLY

Volume XXIV

September, 1923

Number 1

President Coolidge

This is our first opportunity to express our heartfelt sorrow for the sudden removal from us of President Harding. How we wish he could have avoided that strenuous journey to Alaska which so sapped his strength, and which so sadly reminds us of the suffering of his great predecessor as the result of a similar ordeal.

In our issue of February, 1920, just prior to the National Conventions, we coupled the names of the then Governor Coolidge of Massachusetts and Dr. Garfield, president of Williams College, the one a Republican and the other a Democrat, as desirable men for the nominations, because, without regard to personal consequences, both had shown courage on behalf of law and order against unjustifiable uprisings of certain classes of our citizens. Little did we then think that in the providence of God, one of them would so soon be the occupant of the White House.

The cover of the same issue contained an unusual and beautiful picture of George Washington, and we remarked that it were well in these days to look upon his strong and placid face and recall his valor, wisdom and unselfish patriotism. We added further what we now repeat, that the memory of colonial and revolutionary days ought to have a purifying and steadying effect upon our spirits, and lead us once more to

"Crave

The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold."

Calvin Coolidge comes of such stock, and our prayers ascend for him to the God of our fathers, and better yet, the God and Father of our Lord Jesus Christ.

20 Cents a Copy

\$2.00 a Year

MOORE'S LIFE GRAIN

"The Greatest Health Food in The World"

CONQUERS

Constipation, Indigestion, Sugar and Starch Troubles

MOST ILLNESS

is the result of eating too much refined and processed food. Foods that are robbed of their essential Minerals, which are necessary for the upkeep of the ever wearing and wasting away of the inside structure of the human body.

GOOD HEALTH

may be procured by eating Moore's Life Grain, a starchless anti-acid food, made from certain parts of standard grains only, including all the Elements of Bran and Whole Wheat along with other parts of grain combined in their proper proportion, perfectly balanced to work in harmony with the Digestive Organs of the body.

Life Grain is ready to eat as a Breakfast Food, plain or mixed with other cereals. It may be used in all recipes calling for refined flour, or in equal measures with flour.

YOUR PHYSICIAN

when putting you on a diet knows that the material required for the building up of your worn out body is found nowhere but in FOOD. He prescribes foods rich in essential minerals, such Foods that contain Iron, the mineral which carries the oxygen from the lungs out into the body, gives existence to Hemoglobin, the red coloring matter of blood, without which there can be no animal life. Your Physician will never direct you to purchase

IRON OXIDE at the drug store, because he knows that your blood does not exist in such form. Iron is obtained only by the eating of Foods rich in this mineral.

LIFE GRAIN is the FOOD RICH IN IRON, and contains all of the other elements, but is DISTINCTIVE for its natural composition of the richest known combination of:

PHOSPHORUS, the ultra stimulant and recreative tonic.

POTASSIUM, to which alone is due all flexibility and suppleness of muscle, joint and artery.

MAGNESIUM, a powerful aid in the elimination of waste.

IRON, the blood maker.

Life Grain is nourishing, satisfying and sustaining. It is especially helpful to DIABETICS.

Use This Coupon

ORDER BLANK

MOORE PLAIN FOOD CO.,

Department M. M., 4539 Ravenswood Ave., Chicago, Ill.

Find enclosed One Dollar for which send me one package (three pounds net weight) of Life Grain, parcel post prepaid.

Name

Street Number

City

State

"Thirty Years of Service to Mankind"

Is America Plunging Hellward?

Does China need evangelization? Ah, yes! But does not America need it *eighteen times more*, measured by the relative yearly per capita consumption of opium derivatives in the two countries?—**36 grains in America to only 2 in China!** India, 27; France, 4; Great Britain, 3; Germany and China each 2; Italy, 1; **America, 36!** (See "The Literary Digest," July 7, 1923.)

America's consumption of opium derivatives has trebled in two years—not through prohibition, but (as we believe) through the growing lawlessness and moral deterioration of many of its people.

The incoming of Modernism means the outgoing of Morals.

"RIGHTEOUSNESS exalteth a nation," but RATIONALISM "is a reproach to any people."

When Rationalism impoverished the religious life of Germany, it degraded her treaties to mere "scraps of paper," thereby costing the world 15,000,000 lives and \$150,000,000,000. Europe was laid in the dust, and today that same

Rationalism, having become the Modernism of America, is making the latter not only a nation of opium-users, but also of law-breakers, of home-destroyers, of Sabbath-desecrators, of pleasure-seekers, of luxury-consumers!

Our family altars are in decay; our children and young people are growing up without God; the shame of our homes is being dragged by thousands into pitiless publicity; our newspapers have become sewers of sensationalism; our educational institutions are breeders of infidelity; our evolutionary liberalism is befouling every missionary field on earth.

AMERICA—country of light, yet rushing into darkness! Infinite in the nostrils of God is becoming the stench of thy sins!

If there is a nation on earth whose churches **NEED** revival, and whose people **NEED** evangelization, is it not hellward-plunging America? And what is true of America is true of every "civilized nation" on earth! A spiritual awakening alone can save the world! It is coming—but *it is coming only in answer to prayer—THERE CAN BE NO OTHER WAY!*

PRAY FOR REVIVAL!

Moody Bible Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE, INSTITUTE TIE, CHRISTIAN HOME MAGAZINE AND DAILY BIBLE

Published on the first of each month.

Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic, contending for the faith delivered once for all to the saints.

Vol. XXIV

SEPTEMBER, 1923

No. 1

Editorial Notes: Cut from the Loaf; John Wesley an Evolutionist; Hoot the Old Hoot; Modernism in India; Liberalism in Education; Christian Laymen in Politics; Private Justice; Jungle Religion; The Mountain Whites; Defenders of the Faith; A Revival Today	4
Self-Revelations of Christ to the Seven Churches. Grant Stroh	5
The Night of Unbelief (Poem) E. R. D. Hollensted	7
Preaching and Teaching a Supernatural Work Lewis Sperry Chafer	8
The Imperative of the New Birth S. R. Diehl	10
Pivoting a Paragraph on an "I" W. Bruce Doyle	11
Shall I Marry Them? John G. Reid	12
Robert Louis Stevenson on Inspiration and Prophecy	13
Miss Pankhurst's Conversion Mrs. T. C. Rounds	14
Judge Gary and His Critics	14
Pocket Testament League	15
Hints for Gospel Music Students E. S. Lorenz	15
Dr. L. W. Munhall, at 80	15
Tip, the Chipmunk Ella E. Pohle	16
Eagles Mere Bible Conference Mrs. M. A. Martin	17
Open Air Evangelism in France Eldon T. Carter	17
What Other Editors Are Saying J. H. Ralston	20
Young People's Society Topics John C. Page	22
Practical and Perplexing Questions Grant Stroh	23
International Sunday-school Lessons P. B. Fitzwater	25
Missionary Department Robert H. Glover	28
Sermon and Scrap Book William Norton	30
Evangelistic Field S. A. Woodruff	33
Daily Readings for Family Worship George Johnson	35
Book Notices	38
Moody Bible Institute of Chicago Clarence H. Benson	40
The Gospel in Print William Norton	43

SUBSCRIPTION PRICE: \$2.00 a year to any address in the world. Remittances should be sent by bank draft, or postal or express money order.

Moody Bible Monthly

Publication Office: Mount Morris, Ill.

Editorial and Executive Offices: 153-163 Institute Place, Chicago, Ill.
Copyright, 1923, by the Moody Bible Institute of Chicago

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

September, 1923

No Regrets

It's in the Constitution and you are thoroughly protected. If you are a "Fundamentalist" or a "Conservative" or an "Orthodox" Christian, and if you have begun to rub your eyes at the sight of the misuse of Christian money for the propagation of "Liberal" theology, may we say to you that Article IV, Sections 1 and 2 of our Constitution read as follows:

"The members of the Corporation hereby declare and affirm their belief in the Divine inspiration, infallibility and authority of the Old and New Testaments; in the Triune God, the Father, the Son and the Holy Spirit; in the Deity of the Lord Jesus Christ as the only begotten Son of God; in the sacrificial blood atonement of the Lord Jesus Christ at Calvary and His bodily resurrection from the dead; finally, in the lost condition of every human being, whether Jew or Gentile, who does not accept Salvation by faith in the Lord Jesus Christ; and therefore, in the necessity of presenting the Gospel to the Jews.

Only such persons who give assent to the doctrinal basis as contained in Section 1 of this article, either verbally or in writing, as may be required by the Board of Trustees, and who are known to be interested in the evangelization of the Jews, shall be eligible to membership in this Corporation."

Briefly this means that so long as this Mission exists, every dollar entrusted to its treasury will be used for the promulgation of a full Gospel to the Jews of this country, of salvation to be had through the blood of the Lord Jesus Christ alone, and through no other way.

Our Mission merits your every confidence and support. Why not get your church to put us on the Budget? Just now your personal gift would be especially appreciated. Our paper "The Chosen People"—considered by many Bible students the most helpful paper on Prophecy and the Jews published in America—is sent to all contributors. Regular price, 50 cents a year, or 10 cents a copy. May we hear from you?

Williamsburg Mission to the Jews

STATION A

BROOKLYN, N.Y.

THE WORLD CRISIS EXPLAINED

This is what
CHRISTOBEL PANKHURST

has done in her new
book just off the
press, entitled

"BEHOLD HE COMETH"

It is widely known that Miss Pankhurst, who was for so many years a great political figure in Great Britain, has turned from *politics to prophecy*. Her eyes have been opened to see that the

Science of True Government is with the Prophets of Israel and not the Politicians of Earth.

She learned that Christ is coming back again. It was good news to her longing soul. In child-like simplicity she turned to the Scripture and yielded herself to God. She has written a book second to none on this subject. She was introduced in her new found hope by Dr. John Inskster at Knox Presbyterian Church, Toronto, and great crowds heard her night after night. The London papers cabled for reports. She tells her story as she unfolds His Story. "Among the books on the Lord's Return, never have we read one so true and triumphant"—it will be one of the most generally read books of the present time. Many have been anxiously awaiting its publication since the story of God's dealing with Miss Pankhurst which appeared in the *Sunday School Times*.

Dr. F. B. Meyer

of London, has written *The Introduction*. His words are strong and filled with the hope of the coming advent and in appreciation of Miss Pankhurst.

Your copy is now ready at the low price—cloth bound—\$1.00, paper bound, \$0.50 post paid.

Colporters, dealers and agents, write for special rates. Send for catalog of other famous "Book Stall Books" (Boyd's new studies in "Numbers" is now ready Price \$0.50).

THE BOOK STALL

113 Fulton Street
Room 21
New York

Have you seen the *Wonderful Word*, the Great Bible study monthly edited by Leon Tucker? Why not subscribe now and join the Bible Study Class going through the whole Bible in Three Years? Price \$1.50 per year. Send subscription or for sample copy.



Scofield Reference Bible

Pay Us
\$1.00
Down
\$1.00 per Mo.

No extra charge for this. One Price everywhere. Equals a course in Bible Study. Every Christian should have one. 34 Different Styles.

Prices Just Reduced
The Scofield Testament is a winner \$1.00 Up
Everybody Praises Scofield's Bible

Annotated Bible. Arno C. Gaebelin, a new commentary on the Word. Pay us \$2.00 per month. 9 volumes, cloth binding \$18.00. Write for further particulars.

A REAL HELP TO BIBLE STUDY					
Smaller Size 7x4½ inches			Larger Size 8½x5½ inches		
No.	Price.	White Paper Edition	No.	Price	
50	\$ 2.75	Cloth	70	\$ 3.25	
51	5.00	French Morocco, limp	71	6.00	
53	5.50	French Morocco, divinity circuit	73	6.50	
59	8.00	Persian Morocco, divinity circuit, leather lined to edge, silk sewed.	79	9.00	
		India Paper Edition (1 in. thick)			
55x	8.00	French Morocco, div. cir., leather lined to edge, silk sewed.	75x	10.00	
58x	9.00	Alaska Seal, limp, leather lined.	78x	11.00	
59x	10.00	French Morocco, div. cir., leather lined to edge, silk sewed.	70x	12.00	
65x	11.00	Real Morocco, div. cir., calf lined to edge, silk sewed.	85x	14.00	

With Dictionary of Scripture Proper Names.				
Concordance, Oxford Index and Maps (additional).				
153	\$ 6.50	French Morocco, div. cir., (White paper).	173	\$ 7.50
155x	9.50	French Morocco, div. cir., leather lined to edge, silk sewed.	175x	11.50
159x	11.50	French Morocco, leather lined to edge, div. cir., silk sewed.	179x	13.50
165x	12.50	Real Morocco, div. cir., calf lined to edge, silk sewed.	185x	15.50

SPECIAL EDITION			
With Helps Compiled by Rev. R. A. Torrey, D. D.			
How to study the Bible, including the Best Texts to use in dealing with different classes of people and how to use them. White Paper Ed.			
50T	\$ 3.25	Cloth	70T \$ 4.00
India Paper Edition			
65xT	12.00	Real Morocco, div. cir., calf lined to edge, silk sewed.	85xT 15.00
Order By Number		Catalogues Free	

Order By Number Catalogues Free

WHY PAY CASH—WE SELL ALL BIBLES ON PAYMENT PLAN
National Educational Society, Dept. 2, 431 S. Dearborn St., Chicago, Ill.

FREE SAMPLE PACKAGE

Very Best, Sound, Neatly Printed
Gospel Literature

Our stock consists of Tracts, Mottoes, Stationery, Post Cards, Blotters, Gospel Stamps, Pencils, Bread of Life Boxes, etc.

All publications sold at cost that others "MAY KNOW HIM."

SERVICE PRINTING CO.
2809 N. 13th St. Philadelphia, Pa.

The Stony Brook School FOR BOYS

A preparatory school where all instruction has a foundation of Christian faith and principles; where the study of the Bible has a commanding place in the curriculum; where the school atmosphere is genuinely Christian and the chief aim is to develop Christian character in conjunction with sound academic training. Prepares for colleges, technical schools or business. University-trained faculty maintaining the highest academic standard. Outdoor sports, including swimming, football, basketball, tennis, track. All athletics carefully supervised.

Only twenty new students can be admitted for 1923-24. Applications for entrance, therefore, will be considered in the order in which they are received. For catalog, address
JOHN F. CARSON, D.D., LL.D., President, or
FRANK E. GAEBELIN, A.M., Principal.
Box Q Stony Brook, Long Island, N.Y.



SPECIAL OFFER Jewish Missionary Magazine

Five months—August-December for only 30c

This magazine is a monthly of 24 pages; full of news items from the Jewish mission field; rich in material on the Zionist movement; has special articles on current fulfillments of prophecy; its editorials are highly valued by many readers; it goes into fifty countries.

You cannot afford to miss the information and stimulus of this live magazine.

One Dollar a Year; in foreign lands \$1.25. Sample Copy Free

THOMAS M. CHALMERS
2654 Marion Avenue, New York City

RALLY DAY INVITATIONS

For Four Grades in Sunday School

A Variety of 13 Designs With Real Messages

Church Re-Opening Invitations

Price \$1.00 Per Hundred

Appropriateness Originality
Beauty Winsomeness

MAKE OUR LINE DISTINCTIVE

CELLULOID SLOGAN FLAGS AND BUTTONS
\$2.25 Hd. \$2.00 Hd.

TEN POINT MEMBER GREETING
Twirler \$1.50 Per Hd. Bookmark \$1.00 Per Hd.
Send for Rally Day Catalogue

GOODENOUGH & WOGLOM CO.
14-16 Vesey Street, New York

JUST FROM THE PRESS

THE THIRD COURSE IN

Systematic Bible Study

Presenting a Comprehensive Study in Four Volumes of the Church Epistles -- The Christian's Literature for This Age of Grace.

JUSTIFICATION, SANCTIFICATION
GLORIFICATION

Also 2 other courses. Full Information Free

BIBLE STUDENTS LEAGUE
Dept. 58 CLAREMONT, CAL.

Moody Bible Institute Monthly

Moody Bible Institute Monthly

SEPTEMBER, 1923

EDITORIAL NOTES

"And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2:7.

The sacred writer having referred to a period when there was no man in the earth, proceeds now to relate how Jehovah created him. The Bible contains several very clear and explicit allusions to what verse 7 declares in the most positive manner, to wit, that the first man was *formed of the dust* (or clay) of the ground, as in Genesis 3:19; Ecclesiastes 12:7; 1 Corinthians 15:47-49. And Moses in this place affirms in the most emphatic manner that this dust or clay, wrought into human form, had neither respiration nor semblance of life, until "Jehovah God breathed into his nostrils the breath of life," when man came to be what birds, and reptiles and fishes and quadrupeds had been before him, to wit, "a living soul."

This is what Moses in the Hebrew text affirms, and the science best deserving of the name reaffirms, and it goes to show that the contention of evolutionists, that the human race was descended from a line of bestial progenitors, is altogether lacking in solid basis.

When Luke is giving, in chapter 3 of his Gospel, the genealogy or descent of Jesus Christ our Lord, according to the flesh, tracing it backward to its source, he comes in verse 37 to Methuselah, and continues thus: "Methuselah, the son of Enoch, the son of Jared, . . . the son of Enos, the son of Seth, the son of Adam, the son of—" (of whom shall we say?) "Of a four-handed beast ('quadrumana'), of the limurian or monkey family," answers the evolutionist. But Luke, by inspiration of the Holy Spirit affirms—"the son of Seth, the son of Adam, the son of God."

How deep must be the native antipathy of the human heart to God and to godliness, when men of the highest scientific standing would some of them prefer to expunge the words "who was the son of God," and write instead "*who was the son of an anthropoid ape!*"

Studies in the Book of Genesis (Pratt).

* * *

At the Des Plaines camp-meeting last summer, the editor of the *Methodist Review* is reported to have said that

September, 1923

John Wesley an Evolutionist?

This book was entitled, *A Survey of the Wisdom of God in Creation*, but as we understand it, it was not written by Mr. Wesley but translated by him from the German, and revised. Professor Rall, of Garret Biblical Institute, made much of it last summer in his teaching at a summer school of theology, and left typewritten excerpts from it with the young Methodist preachers who listened to him.

We have read these excerpts, but they do not show that Mr. Wesley adopted them as his own any more than he adopted some other things which are found in books which he translated and edited for his preachers. But even if he did adopt them, the excerpts are no nearer the truth than similar excerpts which may be made from books on evolution published in our own time.

Such statements about the founder of Methodism seem to us to misrepresent him, just as corresponding statements about the founder of the Moody Bible Institute misrepresent him, and the best way to answer them in either case is to read the works which these godly men have left behind them. Whoever can read the life and the sermons of John Wesley and call him an evolutionist, must strongly wish it to be so.

* * *

"It was Bob Ingersoll who said, 'Look at the solemn-faced ministers. Hear them—they are still hooting the same hoot.' And I'll repeat 'Hoot' that that is what we are doing the Old and proud to do. Hoot the Hoot" same old hoot. It is a wonderful old hoot. May it never grow faint," the speaker said.

The speaker was Rev. W. R. Wedderspoon, D. D., pastor of the St. James Methodist Episcopal Church of Chicago, who was addressing the Des Plaines camp-meeting.

"Why shouldn't we stick to the old, the established, the tested, the tried?" he asked.

"Why at this hour when we are so richly dowered by the past and all that it has given to us should we flout it in the pursuit of modernities as yet unproven?"

"I have known many men in my lifetime, rich men and poor men, but I

have never yet known a man who was willing to give up the possessions he inherited from his parents. And yet I have known many men who let go of their spiritual and religious inheritance without a qualm."

"Amens" and "Hallelujahs" greeted Dr. Wedderspoon on all sides.

* * *

The Indian Christian in a recent issue, publishes an appeal from the Madras Bible League which we are asked to copy. Space prohibits our copying all of it, but we quote from it in saying that Indian Christians are

realizing as never before, the grave issues at stake through permitting Modernists, foreign and indigenous, to sow their tares in the full light of day. "How shameful it is," cries the appeal, "that the children of one generation of missionaries should be forced to appeal for protection from the missionaries of another generation!"

"Why do evangelicals at home continue to support such societies as the Christian Literature Society and the Y. M. C. A.? The former, whose publications we have again and again deplored, are petitioned in this appeal to discontinue their hurtful literature, and the latter have been during the last few days openly rebuked in the public press, for their advertisement of ultra-socialistic, if not Bolshevistic literature. Who provides the funds? Are there funds being misappropriated?"

* * *

The Chicago Daily News had a timely editorial on this theme some time ago, apropos of the resignation of the president of a New England "Liberalism in Education" college. It quoted this educator as saying that America was trying to be a democracy without knowing how to become one, and that she was trying to educate her children without knowing what education is, and more in the same line.

All of which led the editor to ask naturally enough, where in this sublunar world a successful civilization was to be found if not in America? And if it is not to be found here why are so many Americans prescribing remedies for old world ills on the theory that we have been successful?

We cannot undertake to solve these posers, but we should like to endorse the editor's conclusion that reform might begin with these educational pessimists

and alarmists themselves, and for the reason that "they seem unable to formulate their issues or make clear their grievances." They do not even define such terms as "liberalism," says the editor, nor "democracy," nor "progressivism." They are constantly using these terms in their attacks on existing institutions and methods, especially we wish to add, such institutions as the Christian church, such methods as the teaching of the Bible and the preaching of salvation through faith in Christ, but as Paul wrote to Timothy concerning certain would-be teachers of his day, "they understand neither what they say nor whereof they confidently affirm" (1 Tim. 1:7). Therefore they are not to be taken very seriously, to say the least.

* * *

We are led to comment on this topic after reading a brief quotation from an address by Governor Hyde, of Missouri, delivered at the Winona Chautauqua this summer. Speaking of the government he said, "If it is bad, it means that the people want it bad, or are too slothful or indifferent to change it. The truth is that we do not need more laws, but an old-fashioned change of heart."

This language is far more like the gospel of Christ than that of a distinguished bishop who was quoted in the same paper and in the same connection; which reminds us that we have not a few laymen in high places today who are expressing themselves after the same manner. Secretary Hughes is one; Vice-President Marshall is another; Governor Allen, of Kansas, and Senator Spencer, of Missouri, are others, not to mention Mr. Bryan, and, of course, others that many of our readers can recall.

These men should have our continued prayers. They can accomplish more as witnesses for the truth than many ministers, for they have the public ear and are not handicapped by the imputation of being influenced by the spirit of their craft. They are in the fires of fierce temptation also which ordinary Christian laymen know very little about. Therefore, let us be kind and charitable towards them when they falter and fail sometimes, and let us ask God that grace may be given them for every time of need.

* * *

"Another woman has appointed herself legislator, judge, jury, and executioner," so writes the editor of the *Chicago Tribune*. She was a Private wife and a mother, and she Justice charges that another woman had stolen the love of her husband. Therefore, she fixed the penalty of this offense at death and summarily put her self-made substitute into effect. The editor goes on to say that this is a state of mind which is becoming familiar in this country and that protest against it does not seem to get us anywhere. The only remedy in his judgment is

the development of respect for the laws we establish and for the agencies we have created for their enforcement.

The editor speaks wisely, and he goes as far as a secular paper would ordinarily go; but we feel like saying that it is difficult to develop respect for human laws while respect for the divine law is being continually lowered. The responsibility for this we place very largely upon the visible church. We have no means of dividing that responsibility between Catholicism and Protestantism, but are inclined to think the former less responsible than the latter. Evolution seems to have made greater headway in Protestantism than Catholicism, and wherever evolution goes, the thought of a personal God and personal accountability to Him is correspondingly weakened with all that that means of disregard for law, human and divine.

* * *

A lady correspondent says something that must be in the minds of many Christians at this time, though they may not have expressed themselves, when she writes that "Jungle" Religion it seems significant that as we are nearing the advent of "The Beast," the present "jungle" religion should prevail.

It is as she says, enthroned in our pulpits and pews alike; evolution of man from the monkey is proclaimed in the pulpit and jungle stories are fed to our babes in the nursery. Parents who are afraid to speak to their children of divine punishment and rewards, put Red Riding Hood in their hands and permit jungle land to grin at them in grotesque garb out of juvenile books and the "funny page" of the newspaper. Instead of Bible stories as it used to be, children now go to sleep on Mother Goose and Peter Rabbit, and "the monkey posted in a figure on the flag staff of schools ceases to shock them."

This good woman thinks that we are certainly headed towards a catastrophe and we agree with her.

The church has flung wide open her doors but forgotten to sprinkle the blood on the lintels. If we did not know that the Lord still reigns and is soon coming again, "we should be knocked off our feet," as she expresses it.

* * *

Heedless remarks are so often made about these good people that we long to pass on a kind and true word about them that came in our mail the other day. The

The "Mountain Whites"

The writer was speaking of "the fine people" that dwell in one or two of the little towns in Kentucky which were mentioned. The Baptists are very strong, it was stated, then the Methodists and a sprinkling of Presbyterians, and "all adhering to the Bible." The educational storm which swept over the State seems to have turned the tide, we are informed, and evolution is treated as a joke.

Many of the ancestors of these people fled from France and other European

countries during times of religious persecution, and they recognize the "strange fire" when they see it. They are kind, generous and sympathetic in the extreme, and more than deserve all that their wealthier Christian neighbors are able to do for them in the way of gospel and Christian educational advantages. We know some noble men and women, and especially women, from the north, who have counted it the greatest happiness of their lives to live and labor among them for the Lord.

* * *

Two printed sermons have recently come to our table of which we should like to say a word. One is entitled, "Modernism vs. Historic Faith," by Rev. A. M. Ayers, pastor of the First Presbyterian Church, Vicksburg, Miss., and the other, "The Gospel Anew," by Rev. W. W. Bustard, D. D., pastor of the Euclid Avenue Baptist Church, Cleveland, O. As we look upon them we feel somewhat as France did in the world war when she learned that America was coming over to help.

A leading Modernist recently said that one hope of that movement lay in the fact that the leaders of the evangelical hosts, perhaps he used the word Fundamentalists, were either old men or uneducated ones. The authors of these two sermons put a double contradiction on that remark as they are educated men and in the prime of life. There are plenty more like them too. "We are coming, Father Abraham, 300,000 strong."

* * *

The Great Commission Prayer League asks us in common with some other Christian friends, three questions:

"(1) Do you still believe that God is as able and willing to send revival today to the body of Christ at large as He ever was, provided His people pray for it in faith and otherwise meet the conditions?"

"(2) Do you think that the Scriptures anywhere teach that revival of the true church at large is contrary to the will of God? If so, where?"

"(3) Do the Scriptures seem to you to teach that revival of His church is according to His will? Can you indicate specific passages to support this view?"

To the first and third, we answer, "Yes," to the second, "No." In the case of the third, we support our answer by such illustrations as are found in Acts 2:41-47; 4:31-33; 6:5-7; 11:22-24; and other places. We recall nothing in the epistles justifying the conclusion that these experiences of the early church may not be repeated today. Indeed, they have been repeated at various periods in the church's history since apostolic times, and why not now?

Moreover, are we not in the midst of a revival now? The attack of the Modernists on the evangelical faith is

Moody Bible Institute Monthly

causing that faith to be proclaimed today with more zeal and power and with greater definiteness than at any

time for twenty years at least. The controversy now upon us is the greatest blessing that has happened to the church

for a long while and we believe it is in answer to prayer. Conversions to Christ are certain to follow. Hallelujah!

Self-Revelations of Christ to the Seven Churches

By Rev. Grant Stroh, Author of *When God Comes Down to Earth*

MANY Christians are familiar with the self-revelations of Christ in the "I ams" of John's Gospel, who little realize the significance of His self-revelations to the seven representative churches in the Apocalypse.

The Beloved Apostle was himself amazed when Christ symbolically revealed Himself to him as in the first chapter. Once he laid his head upon the bosom of Jesus, but when he saw the awesome personage portrayed in apocalyptic vision he fell at His feet as one dead.

Likewise the self-revelations of Christ to the seven churches should produce awesome effect upon the careless or compromising church of today. May they awaken in us a profound sense of the reality of Christ's presence, and a consciousness that He possesses an intimate knowledge of the conditions and doings of all the churches.

I. TO THE CHURCH IN EPHESUS—THE CHURCH OF DECLINING LOVE

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2:1).

The "seven stars" are thought to be the official representatives of the seven churches. Christ holds them in His right hand. This may mean securely, and that He will preserve them; but does it not also mean that they represent Him, are in large measure responsible for conditions in the church, and that He holds them accountable to Him?

Christ also says that He "walks in the midst of the seven golden candlesticks." These are the seven churches (Rev. 1:20). The seven churches are representative of all the churches, both of that time, and of all time. And this "walk" of Christ is to teach us the fact of His abiding presence and intimate knowledge of what is going on within them. Christ is not a far-away Saviour taking note from heaven of what His church is doing, He walks in its midst; nothing is concealed from Him, He "knows."

Does He discover what He can heartily commend or that which He must sorrowfully condemn? Does He delight in what He finds, or does He discover some defect or deficiency?

The church in Ephesus was apostolic in founding, privilege and character. Highly favored, it also was highly commended. Only one thing merited condemnation, and of this the church itself may have been unaware. The fault was not public, but secret. Unconsciously it had begun to fall away from Christ. Not in any doctrine or in manner of life, such things came later. The fault was

not with the head, or in practice, but in the heart—"Thou hast left thy first love."

Our God is a "jealous God." Nothing must be allowed to come between us and Him. Leaving our "first love" for Him means that some other thing has entered to divide our affections. The only kind of love that satisfies Christ is supreme love.

Declining love is not a little fault. It is so serious that Christ summons the church to repent of it. It is the first step in apostasy. Christ is a true psychologist, and knows that the head and the feet will follow the heart. With the very first symptoms of coldness we should repent and fly to Him who walks in the midst of the churches.

II. TO THE CHURCH IN SMYRNA—THE MARTYR CHURCH

"These things saith the first and the last, which became dead, and lived again" (Rev. 2:8).

When Christ here says that He is the First and the Last, He asserts His deity. He is the Eternal One. Death had no power over Him. He "became dead," but "lived again." He said while upon earth, "I am the resurrection and the life." He had power to lay down His life and power to take it again.

How fitting that Christ should thus reveal Himself to His church whose condition is described as one of poverty and tribulation, and which was suffering persecution, imprisonment from Satan, and even death!

What a message! "Fear not." Christ Himself suffered persecution and death. But He is the First and the Last. Both the cross and the grave came to Him, but He lived again. And is He not able to deliver from death all who shall die for Him?

Such is His message to all of His followers, whatever their impoverishment or tribulation. Death is not the worst of evils. Christ has conquered it. There is resurrection beyond. Overcoming for His sake means escape from the second death. Christ is the Victor and He promised to make us victors.

III. TO THE CHURCH IN PERGAMOS—THE CHURCH OF COMPROMISE

"These things saith he that hath the sharp two-edged sword" (Rev. 2:12).

This description is crisp and business-like. No intimation of hesitancy in the use of this weapon. In verse sixteen its use is threatened. This sword is "the sword of his mouth"; but none the less to be dreaded because not a Damascus blade. It is effective either for conferring lasting honors or for the cutting condemnation of the sinning. It is "two-edged" and wholly effective. Some serious condition must have evoked this dire revelation of Christ.

This church is said to dwell where Satan's throne is. Whether there is a covert reference here to the serpent-worship which characterized this city, or whether the fact that this city was the first in the province of Asia to establish emperor-worship, we must agree that the environment was a trying one for the Christian church. Persecution was also sifting the church (v. 13). But upon the whole it had remained true to Christ and for this is commended.

Severe censure, however, falls upon it because it is harboring false teachers, both Balaamites and Nicolaitanes. We are not here concerned about what they taught. The significant thing is that these teachers were themselves permitted to remain in the church. Not so of the church in Ephesus, which was commended for not enduring false apostles and for its hating the works of the Nicolaitanes. The attitude of the Pergamos church is the very opposite and is displeasing to Christ. He holds His church responsible and calls upon it to repent or He will come and fight it with the sword of His mouth.

This same spirit of compromise is becoming more and more evident in the church of today. False teachers are not only present, but are boldly proclaiming their presence. They are even defending their presence, pleading for tolerance, and claiming the right to teach what they believe. Although their teaching is often directly contrary to "My name" and "My faith" (v. 13), this to their minds is merely a difference of opinion or of interpretation.

These teachers and preachers also have the negative support of the peace party in the church; who either do not realize the seriousness of the situation or who are too cowardly to fight for the name and for the faith. They are accustomed to refer to these deniers of Christ as charming, cultured, or even scholarly men. While they do not think just as they ought, surely it will do no harm to allow them to remain in fellow-



Rev. Grant Stroh

ship with those who are true to Christ! Thus does the peace party talk.

But Christ thinks otherwise. He is ready to use His sharp two-edged sword against false teachers. Abraham Lincoln once said: "No government can exist half free and half slave." Neither can the church of Jesus Christ long exist half true and half false, and the sooner we recognize this fact the better it will be for the church. If loyal to Christ, if we wish to win His unstinted approval, we must ally ourselves with Him against all within the church who secretly or openly are undermining the foundations of Christianity.

IV. TO THE CHURCH IN THYATIRA—THE SEMI-IDOLATROUS

"These things saith the Son of God, who hath his eyes like a flame of fire, and his feet like unto burnished brass" (Rev. 2:18).

Here is One whose character and position entitles Him to speak with authority. This church needed to be reminded that the Father had once spoken from heaven, saying, "This is my beloved Son in whom I am well pleased; hear ye him."

In the church at Thyatira a conspicuous woman had been promulgating false teachings and pernicious practices. She considered herself a "prophetess," and her symbolic name was Jezebel. Many had listened to her, just as today many have listened to other women who have been untrue to Christ, like Mrs. Eddy, for example. In opposition to these Christ presents Himself as the Son of God. Will the church listen to Him or to pretentious false teachers who substitute some form of idolatry in place of Christ?

Christ also says to this church that His eyes are like unto a flame of fire and His feet like unto burnished brass. Such a description is not appealing. It indicates conditions that require harsh treatment and helps to prepare us for the judgment threatened in verses twenty-two and twenty-three. After speaking of "great tribulation" He goes on to say, "And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts."

Jezebel had introduced idolatry into the church. Today the special form of idolatry that is threatening the Protestant church from within is camouflaged under the name of "Modern Scholarship." It is very attractive and insidious.

We are in danger today of over-emphasizing the "mild and gentle" Jesus. Nothing can surpass the tenderness of His love, but this fact should not divert our attention from Him whose eyes are likened unto a flame of fire and with feet like burnished brass. The true saint has nothing to fear, if his life is right; but woe to those within the church who set themselves up to be followed instead of Christ. He is indeed the loving Saviour, but He also is the One unto whom all judgment has been given.

V. TO THE CHURCH IN SARDIS—WITH ONLY A NAME TO LIVE

"These things saith he that hath

the seven Spirits of God, and the seven stars" (Rev. 3:1).

The number seven signifies completeness. Possessor of the "seven spirits of God" probably means the fulness of the operations of the Spirit. Having the "seven stars" signifies, among other things, that these representatives of the church are directly responsible to Christ for existing conditions in the church.

Although a pastor cannot be held accountable for all of the misdemeanors and short-comings of his people, there is still a large measure of truth in the old saying, "Like priest, like people." However, we may account for the growing apostasy in the church today, the pastors are largely responsible for the general conditions. If they are not spiritual, neither will their people be.

This church no doubt was highly privileged (v. 3). It evidently had received the true gospel, but there is not a single word of commendation from Christ. Orthodox, but dead!

Christ is pleased with straight thinking and teaching (orthodoxy). He insists upon it. But Christianity is not merely a system of correct doctrine. You may accept every doctrine in the Bible and still not merit the approval of your Lord and Master. The trouble with this church was that it had brought forth no fruit to perfection. Christ says to it: "I have found no works of thine fulfilled before God." There was belief of the head, but not of the heart. Probably it had been so absorbed in contending for the truth that it had overlooked the practical side of Christianity and failed to give the gospel to others.

How fitting that Christ should present Himself to this church as the one who has at His disposal the Holy Spirit! Christ is the only cure for dead orthodoxy. He only, through the Holy Spirit, can revive and produce the fruit that is pleasing to Him. If a merely nominal church member, failing to do the work to which Christ called you, then you "have only a name to live." Christ calls you to repent and turn to Him in order to receive the fulness of the Spirit.

VI. TO THE CHURCH IN PHILADELPHIA—WITH THE OPENED DOOR

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7).

The church that received such assurances from Christ must have been worthy indeed. Christ says that He is "holy." He was "the Holy One of Israel," but He is also our "Holy One." In Him was no sin, no defect nor flaw of any kind. Otherwise He could not have saved us from our sins; He could not have become our Saviour.

Christ also is "true," in contrast with those in verse nine who are "of the synagogue of Satan, who say they are Jews, and are not, but do lie." There is no deceiving Him who is the truth. False professors have no chance with Him.

He has "the key of David." We read of this key in Isaiah 22:22. It was to be placed upon the shoulder of Eliakim, the type of David's greater Son. The true heir to the throne of David is Jesus Christ (Luke 1:32), and He is going to reign over the earth. He now has the power to open or shut the door into heaven, just as He has the keys to death and hell (Rev. 1:18).

Christ says to the church in Philadelphia, "Behold, I have set before thee a door opened." This is evidently a door of opportunity and service. Her power is small, but she has kept Christ's Word and has not denied His Name. These two things are all-important. Only such as remain true to the person and the word of Christ are fit to be entrusted with the proclamation of the gospel.

This letter has a peculiar application to the days in which we live. Historically, Thyatira represents the Papal church, Sardis the Reformation church, and Philadelphia the missionary church. Today Christ has literally opened to His church the doors of all the world; and no man can shut them. This has been attempted again and again, but these doors are open to stay open.

But woe to the church and to the world if these doors into mission-lands are not speedily entered. Christ, who opened these doors, is eager to thrust forth into the world-field those who are willing and prepared. "Who will go for us?" is the ringing challenge of the triune God to the young people of the present generation.

VII. THE LAODICEAN CHURCH—THE APOSTATE

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3:14).

We may regard the "Amen" and "the faithful and true witness" as two distinct truths, or regard the second description as included in the first. It appears to us that "the Amen" is all-inclusive. This has corroboration in Isaiah 65:16: "He who blesteth himself in the earth shall bless himself in the God of truth." The Hebrew is, literally, "in the God of Amen."

The apostle Paul says of Christ, that "all the promises of God are in him, yea, and in him Amen." We hear much today in certain circles about "finality" in religion. Jesus Christ is Himself that finality—God's amen, or verity. He is the absolute embodiment of truth. What He says stands. No need of apology or of modification here. Like His own Being, what He has said is as unchanging as the stars. Whether His word be for comfort or command, endearment or doom, it is amen for those who claim to be His followers.

Certain modern religious leaders object to the "static" in religion. But if there were no static, no amen, no finality, what would we have that we could depend upon? Without the static there would be no real dynamic.

"The beginning of the creation of God." Not the beginning of God's creation; for Christ was no mere creature. The meaning rather is that Christ was the beginner of God's creation, as Paul

indicates in Colossians 1: 15-17, or as John affirms in John 1: 3.

As Creator, Christ also is by right the Head of the church; and as such He has "pre-eminence in all things." It is as such that He now presents Himself to this church in Laodicea. Without reading the content of the epistle we would know from this characterization of Himself that something is fundamentally wrong with this church, and that Christ has been given a subordinate place.

Of all the seven this church has departed farthest from Christ, who can discover not even a remnant that He can commend. So hopeless are the prospects of reform that He even threatens to spew it out of His mouth; the conditions being so nauseating.

Yet this church probably would not be judged by ordinary Christians or by the world as apostate. Nothing upon the surface so indicated. No doubt it was a prosperous church, centrally located, thoroughly organized, and up-to-date in every detail. Probably it

had a popular young pastor, whose name was frequently in the daily papers. It may even have had a broadcasting station by means of which the "stay at homes" could "listen in." The church was "rich."

But Christ was moved by none of these things. What He saw was a church prosperous, but proud; super-abundantly rich, but wretched, and poor, and blind, and naked. Having need of nothing, according to its own appraisal, but possessing none of God's "gold of grace," and no white raiment which clothes the real saints of God. Claiming superior knowledge—"scholarship" (?)—but utterly ignorant of her own apostate and worthless condition.

Spiritually this church was negative, "neither cold nor hot." The message of the preacher gave no offense to the members. It made nobody uncomfortable about his sins. The service was spiritually colorless and lifeless. Probably with all its riches, it had no large place for missions in its program.

Everything appears to point to a church that was self-centered, self-satisfied, self-glorifying, commercialized, and Christ-less!

It is a sad picture indeed; that of a church which portrays Christ standing upon the outside knocking and asking for admission, but with perhaps none to open the door for Him to enter!

Historically this apostate condition of Christendom has not yet fully developed. There are individual Protestant churches here and there that answer to the above description, while in the Romanish and Greek churches the apostasy is much more fully developed. But the strictly apostate church cannot and will not fully develop before Christ descends into the air for His true church and we are caught up into glory. Then they who have neglected to give heed to "the Amen, the faithful and true witness," will pass on in "the great tribulation" from which Christ promises to deliver all who keep "the word of his patience" (Rev. 3: 10).

The Night of Unbelief

By Rev. E. R. D. Hollensted, Fairview, Ore.

O Unbelief! Thou black unrending cloud,
How chilling is thy deep impenetrable shroud!
Thou bringest but fear, and gloom and night,
Thou hast no silver lining, not a ray of light.
When wilt thou scatter, pass from o'er my head,
And so relieve my spirit from its dread?
Is there no power to break thy subtle spell,
Thy doleful gloom—thou messenger of hell?

Thou did'st creep o'er my soul while unaware,
Robbed me of faith, and left me to despair;
Faith filled my soul with joy, my heart with gladness;
Thou brought'st me heaviness, remorse and sadness.
In faith's sunlight I once was free, had rest;
Earth seemed like heaven, everything was blest;
Then came the shadow, how, I cannot say,
It grew so dark when'er I tried to pray.

Then did I perceive, to my regret and grief,
That sinful unbelief had robbed me like a thief;
Had taken from my life my greatest treasure,
That gift of God that brought the greatest pleasure,—
My liberty, and confidence in prayer.
Now 'twas but wrestling, beating in the air!
And when I pled in anguish, "Oh, thou God of grace,"
My very words it seemed came back into my face.

Thoughts, strange thoughts, came coursing through my brain.
What could I do, if prayers were all in vain?
If unbelief had broken that union blest,
What were the use of seeking more thy rest?
If God had cast me off—Oh, thought most shocking!
It seemed I heard the very demons mocking!
If God forsook me,—well, had He not the right?
And so like Judas, I went out into the night.

That night was long, how long I dare not tell.
Nor will I mention, though I remember well
The awful suffering of my soul and mind;
That blasting hopelessness! Nor could I find
That rest my soul had known, was longing for in vain,—
I wonder now, how I did bear the strain.
I seemed to hear, when'er I would implore,
The raven's cry, that dismal "Nevermore."

Thus have I written,—do not read with slight;
Take heed, my brother, guard with zeal the light.
Lest by your questioning thoughts and speculation,
Puffed up with pride and vain imagination,
Your faith be so eclipsed and leave you in confusion,
Your reason darkened by your soul's delusion;
Once in this labyrinth of unbelief and doubt,
You may not find the way that leads one out.

I will not close without a word of praise
To Him who led me out and made me raise
My head again in faith and joy and light,
And woke me from the spell of that long night.
I knew not then, but now I know so well,
That even when "I made my bed in hell,"
The darkness did not hide me from His face,
Nor could it break with me His covenant of grace.

Preaching and Teaching a Supernatural Work

By Rev. Lewis Sperry Chafer, Pastor, Scofield Memorial Church, Dallas, Tex.

An Address at the closing exercises of the Evening Classes of the Moody Bible Institute, stenographically reported

WE HAVE a significant word used in connection with the last day of a course of study in an institution; we speak of it as Commencement Day. It may refer to the fact that an entirely new manner of life is about to begin, made new and larger through the studies which we have completed. It might mean also that you have just passed through a period of introduction to certain subjects which are to be your whole life's study.

If the latter is true in connection with other schools and colleges, it is certainly true in connection with a Bible study course like yours, for you have been studying a Book as infinite as its author. It reflects the life and purpose of the One who wrote it, and if the age of the ages will not reach the end of any understanding on our part of His great character and wisdom and power, so the Word which He has written reflects exactly the same infinite person and being.

Doctors Pierson and Scofield

Dr. Arthur T. Pierson, known to many of you of older years, who had for fifty years studied the Word of God with the greatest care and attention, told me just a little time before his death, that he became more and more conscious that fifty years of arduous study had only served to bring him into the mere fringe, the outer court of the revelation of the infinite character of the Word of God.

I do not need to say any word of warning to remind you that your study, as splendid as it has been, is a small thing compared to what is awaiting you yet in the Holy Scriptures. This is Commencement Day, and I want you to remember that it is really for you the beginning of a life of Bible study.

One of the first interviews I ever had with the late Dr. Scofield (to whom Dr. Gray has so kindly referred) was when he asked me if under God, I would be a life student of the Bible, not just to get a few things, but rather to purpose to be a life student. Very little understanding what I was undertaking, I acknowledged that that would be my purpose. I meant it from the bottom of my heart. We prayed together, and under God, and through His grace, to some extent I have been able to keep that resolution.

You have had an introduction to the Word of God. It now remains for you to continue in its study.

Independence of Human Teachers

Again, I want to raise this caution, that you shall not put too much dependence upon human teachers or human writings. It is a great error on the part of some to be thus dependent. The divine plan is that every individual Christian shall be taught of the Holy Spirit, and my theme tonight is "The Teaching of the Spirit."

I bring this message to turn you over

more completely now, if possible, by these words of exhortation and explanation from the Scriptures, to this great ministry of the Spirit of God, that He may occupy the place in your thought and your experience as your Teacher. The Spirit of God may choose to use a human teacher or the printed page, but we shall find that He must be back of every teaching and use the instrument, or there will be no impartation of spiritual life or blessing.

God save you young people, from being anything because any man says so. Every bit of sectarianism in the world, every modern cult is made possible because people are willing to accept some person's statement in place of a first-hand investigation of the truth itself. Do not believe anything because any one says so. Let that person lead you to the Word of God, and if you believe it, let it be because you are convinced from the Word of God and not because any human teacher said so.

Some of you are going to have opportunities of teaching. I crave deeply to be able, by the Spirit, tonight to impress upon you that you are going to be in such a case merely the channel, and the Spirit must be the teacher. Take that position always in relation to Him. So relate yourself to God and the things of God that you may be merely the channel for the teaching ministry of the Spirit.

Three Divisions of the Human Family

The Bible divides the human family into three major divisions, and classifies them on the basis of their individual capacity to receive the spiritual teachings of the Word of God. Please get that clearly in mind. In the Scripture lesson read for us tonight (1 Cor. 2:9-3:7), we have a statement dividing the human family thus, and not one person can escape the classification. There is no question but that anybody can read the Bible. That is not it. The question is: Can you understand what you read? Apart from the teaching of the Spirit you will not understand what you read in those great spiritual portions of the Scriptures.

I

In the passage thus read, first of all, we discover the natural man referred to, the unregenerated man, natural in that he has never experienced a spiritual change.

It would be interesting had we the power tonight to separate this audience and cause the regenerated, saved ones, to stand on one side, and those who are natural men, who have never had a spiritual change, to stand on the other side of this Auditorium. It might be a startling revelation. You can know tonight, dear friend, where you belong.

A woman came to me in Oregon, one who is active in all state matters concerning her denomination, a woman of intellectual power and known for her religious activity up and down the Pacific coast. She came to me at the close of a meeting and said,

"I do not know whether I am saved or not. Can you tell me how I can know?"

I said, "Yes, in three or four words of Scripture I can tell you how you can know."

"Would you kindly give me those words?"

These were the words, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

Then I looked into her face and said, "Do you?"

Her eyes glanced to the floor, and after a moment of hesitation she slowly shook her head to indicate that she did not know whom she had believed.

Forty-eight hours later she came to me with light and joy on her face and said,

"I can say it now."

"Let me hear you say it."

"I know whom I have believed."

Something had happened in forty-eight hours. She got alone in her room and came face to face with a sinner's Saviour. She received the Lord Jesus Christ as all she needed in time or eternity, and by faith in Him, simply appropriating God's grace to a sinner, she passed from death into life, from darkness of heart into life and joy in believing.

I am glad to see the light on the faces of you graduates when you hear that story of the grace of God. It is wonderful, isn't it? He is indeed mighty to save.

The natural man, however, in this Scripture is classified on the basis of his incapacity to know and to receive the Word of God. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them for they are spiritually discerned."

II

Babes in Christ

The second classification is found in the first verse of the third chapter, where they are spoken of as "babes in Christ."

Thank God they are "in Christ." That means they have been saved, and are in possession of everything that God does and provides and bestows when He saves a soul. Nothing has failed on the divine side.

But, nevertheless, they are babes in Christ. Do not think of them necessarily as being merely beginners in the Christian life however. You may be fifty years in

Moody Bible Institute Monthly

the Christian life and still a babe. You are a babe in Christ not because of few years, but because of carnality, fleshliness in your Christian life. You may be spiritual, and then through some sad experience return to a carnal Christian life so that it can be said of you whatever you once were, that now you are a babe in Christ.

Listen to what it says as classifying the babe in Christ. "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

Then follows a description as to why these people particularly were said to be carnal. There might be a thousand reasons why a person who has been spiritual might become carnal. That is a very small matter now. The question is: What is the attitude of a carnal Christian toward the spiritual truths of the Word of God? The attitude is that of the babe that can not receive strong meat, and must be fed upon the milk of the Word.

So often when some of us hold a series of meetings perhaps the pastor says, "Now you will have to speak very carefully and of very simple things because you are talking to babes in Christ." That would be an awful recommendation for his church, would it not, that they were all carnal Christians and therefore had to be fed with the milk of the Word?

A University Experience

It fell to my lot some years ago to be speaking for a week in a certain university of the South. I had the whole student body by a peculiar arrangement which I need not explain to you now. The faculty also was seated on the platform day after day. I had a difficult time. I have the greatest respect for that honored university, one of the oldest in the United States, but I had a difficult time trying to talk to them about the deep spiritual things. I could not get along very well.

It so happened that I went from the university farther into the South and found myself speaking to a group of people who could neither read nor write. Many of them had not been out of the county where they lived. They did not know that there was anything much outside of the little sphere in which their life was cast. But I could give to those people the last thing I had discovered in my searching of the Scriptures, and I could get a spiritual response that I did not get in the university.

That has nothing to do with education for the reason that knowing spiritual things has nothing to do primarily with education. An educated mind is of great help and will aid immensely in spiritual things, but with all the education this world can give there is never going to be one ray of spiritual light if it is not imparted by the Holy Spirit. If you have not received the Spirit you are absolutely out of touch with this range of truth.

Unregenerate Ministers

If I may turn aside at this point, it seems to me important to say that the difficulty with the church is that we have been willing to listen to men who because of intellectual attainments have been permitted to tell us what we can believe and what we cannot believe in this Book.

It makes no difference what degrees a man has attained in the learning of this world, if he is not born again he is as ignorant as an unborn child concerning spiritual things. He is not even a babe in Christ. He could not even receive the milk of the Word. You can see readily what happens when through some strange combination these days an unregenerate young man is ordained to the ministry and sent out to preach.

Preach what? Preach the best he knows. He will be sincere. Perhaps his zeal and humanitarian heart will be a rebuke to some of us, but the difficulty is that not being born again he has no spiritual message whatever.

III

The third classification in this passage is found in the fifteenth verse of the second chapter, "But he that is spiritual discerneth all things." That is to say, if the Christian is saved and the Spirit is unhindered in him to work His great ministry of teaching, it can be said concerning him that "he discerneth all things."

Every Bible teacher on this platform is as conscious as I am, that when truth is being given out from the Word of God you have but to watch the faces of the people who are listening. In some faces there seems to be no heart response; in others there is a light and a reception of the truth registered upon their countenance.

Here is a Christian whose life is filled with unconfessed sin. There is a failure to walk in the Spirit, and he has come into a cloud of experience, and the truth goes over his head.

How many times some of us have been met after a service by one who tells us that we preached right over his head! The truth ought never to go over your head; it ought to go straight into your heart, as it will if the Spirit is free to bring that truth to you as it is preached.

May I read this Scripture again in the light of what has been said? Beginning with the ninth verse we get the words, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

If there is a key to this great passage to me it is in the words "these things." Almost in every verse, sometimes two or three times, that word "things," keeps occurring. It has to do with certain things that cannot be received apart from the ministry of the Spirit in teaching. The Spirit has no relation to an unsaved person to teach him the things of God; because of carnality and limiting

the Spirit the carnal Christian cannot receive more than a limited amount, but the spiritual Christian can receive all things; therefore everything is centered in the teaching of the Spirit.

"But the Spirit hath revealed them unto us. . . . But the Spirit searcheth all things, yea the deep things of God." What a marvelous Teacher the Spirit of God is! What a wonderfully prepared Teacher! The Lord Jesus, speaking of the ministry of the Spirit in anticipation, in the sixteenth of John, said, "I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come."

Here is His title, "the Spirit of truth." Of course He is the Spirit of holiness; He is the Spirit of God. But now the title is adapted to this ministry which he performs.

How to Know the Things of God

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth, and he shall not speak of himself (as the source), but whatsoever he shall hear that shall he speak, and he shall shew you." I want to get the emphasis on that word. I want it to stay with you. "He shall show you." "He shall shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine and shall shew it unto you."

Has the Spirit of God been showing you something in the last four years in this Institute? I believe He has. These teachers have been like a pipe through which the water of life has been flowing. You will do a great honor to the Spirit of God and deeply satisfy these teachers if you will look right past the pipe and thank God for the fountain, the real source of every blessing and teaching that has come to you.

Again turning back to this passage I read, "For what man knoweth the things of a man, save the spirit of man which is in him?"

If I may make clear what seems to me the meaning here, you cannot descend and know what is going on in the animal world, you cannot arise into the sphere of the angels and know what is going on in the angelic mind, but you can enter into the experience of a fellowman. The common spirit of man makes a uniting bond, a place of meeting where we have fellowship together over the things of our common experience. No man knoweth the things of a man only on the basis of the spirit of man that is in him. Even so the things of God, for that is away above the angels. If you cannot enter into the things of the angels how utterly helpless you are to enter sympathetically into the things of God! "Even so the things of God knoweth no man, but the Spirit of God."

That is the message. The Spirit of God searcheth the deep things of God.

Then follows one of the greatest truths of the Bible, "Now we have received . . . the Spirit which is of God."

Do not for a moment forget, that in this place, as almost everywhere in the epistles, the little pronoun "we" speaks of Christians and nobody else. And it spells *all* Christians and not some little clique or set. It is not some particular little group of Christians; it is all Christians, we born-again ones. We have received "the Spirit which is of God." Do not miss that, dear friends.

It is absolutely the universal teaching of the Word of God that every Christian from the moment that he is born again has received the Spirit which is of God. From that moment he is a temple of the Holy Ghost. From that moment when you were saved you have never slept alone, you have never walked alone, you have been indwelt by the Spirit of the living God.

What a thing to recognize! What a consciousness to feel in your heart that you are the temple of the Spirit of God!

We have received the Spirit of God, and why? That we might know the things which are freely given to us of God. There it is. We need no further word.

How shall we know them? Because we have received the Spirit of God. If He is unhindered in your life and you are walking with Him, then this is your great inheritance in the Lord, that through

the ministry of the teaching by the Spirit you might know the things which are freely given to us of God.

Three Supreme Warnings

May I give you three words in closing, three great injunctions in the epistles directed right to your hearts?

One is, "And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4:30). You grieve the Spirit of God when you retain unconfessed sin in your life. If you retain unconfessed any known sin you grieve the Spirit, and that alone is cause enough to drive you back into the limitations of the carnal life, so that you are not receiving the fresh manna from the Word of God. If you go on by force of habit or conscience and take up your Bible to read it, it will not unfold to you; you will not discover things because the heart has been paralyzed, and is dead and frozen with unconfessed sin.

The second is, "And quench not the Spirit" (1 Thess. 5:19). You will quench the Spirit when you say "No" to God concerning His will in your life. To "quench" the Spirit is not to extinguish the Spirit, to drive Him out, it has the meaning of suppression and resistance. It is the thing one does when he says "No" to the will of God.

The third word is, "This I say, walk by means of the Spirit and ye shall not fulfill the lusts of the flesh" (Gal. 5:16). Walking in the Spirit means to count upon Him, rely upon Him at the beginning of every day, and if need be, at the beginning of every hour. Do not try to live the life that is spiritual in the power of the flesh. As you learned to take Jesus Christ as your Saviour so learn to appropriate God's gift of the Spirit to be your sufficiency day by day, hour by hour, moment by moment.

The hymns that used to be sung revealed something of the thought that people had of the Christian walk:

"Safely through another week
God has brought us on our way."

Then a man got a little nearer and wrote:

"Day by Day His Sweet Voice Sound-eth."

Another came still closer and gave us: "I Need Thee Every Hour."

But dear Major Whittle really got to it when he sang:

"Moment by moment I'm kept in His love."

Thus walk by means of the Spirit and ye shall not fulfill the lusts of the flesh.

The Imperative of the New Birth

By Rev. S. R. Diehl, Plymouth, Pa.

"**M**ARVEL not that I said unto thee, ye must be born again" (John 3:7).

Since the Day of Pentecost the church has fought many battles, in defense of the faith once delivered to the saints. Apparently she is facing today a crisis, for two opposing elements within the same denominations are at grips one with the other.

Whatever terms may be employed to denote the conflicting view points, Modernism or Liberalism, Fundamentalism or Conservatism, the issue is clear; the situation resolves itself into either a naturalistic or supernatural religion. Between them the gulf is deep and wide and cannot be bridged by any pusillanimous compromise. What one man proclaims as saving truth, another denounces as fatal error.

I

The subtle foe of the church today is that trend of thought, which, while using the phraseology of historic Christianity, chafes at authority and denies the miraculous, particularly the creative power of God at the beginnings of Christianity.

In the light of the present conflict, call to memory the words of Jesus to Nicodemus: "Ye must be born again." Could any words be more poignant now? Nicodemus was at a loss to understand the declaration. His difficulties were those of the average thinker of today. Let us consider them.

First, *Nicodemus was a learned man*, a "Master in Israel." He was familiar

with the Old Testament, otherwise how could he have instructed the people in the Scriptures. Without doubt he was conversant with the philosophy of the day; a man of learning and intellectual acumen.

Yet here he was at a loss. In all his research work, never had he come into contact with such a philosophy. Nicodemus had to learn the lesson that the wisdom of this world is foolishness with God and that the world by wisdom cannot know God.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The unregenerate man cannot understand the deep things of God, and to him they must remain a mystery.

Simonides was once asked to give a definition of God. He asked for time to consider, and after pondering for a long time replied, "The more I try to define Him, the more unknown He becomes."

"Ye must be born again."

Secondly, *Nicodemus was not only a learned man, he was also a moral man*, a respectable, model citizen. The kind of man who would pay his debts, be kind in the home and live peaceably with his neighbors. All of which is commendable, but will not suffice. It is not so much at first, a question of right living, as of getting right with God. It is impossible to please God in the flesh. The flesh is enmity against God. "For all have sinned and come short of the glory of God." "Ye must be born again."

Thirdly, *Nicodemus was, a religious*

man, a member of the Sanhedrin, a frequenter of the synagogue. He doubtless lived up to the letter of the law as near as any one could.

We can easily imagine him, asking himself with injured pride, "What more can I do? Can more be expected of me? I am a modern scholar, a good man, far above my companions so far as habits are concerned; I am deeply religious, honest and sincere in my belief."

But, "neither circumcision nor uncircumcision availeth." It is not a question of religiousness but of believing that which is true. "Thy word is truth."

Paul was religious all his life, but it was only after the experience of the Damascus road, that his religion was acceptable unto God.

"Ye must be born again." It is imperative, nothing will take the place of the new birth. It lies at the center of the gospel. Education, respectability, baptism, church membership, none of these nor all of them together are adequate.

II

Was Nicodemus convinced? We find him soon after a timid believer and defender of the Master and later a public follower; evidently he was persuaded.

What am I to understand by the new birth?

It is not good education. Intellectual brilliancy is not a guarantee of social security. Education is not a credential of character. It may develop gray matter without the injection of moral stamina. The worst criminal is often the educated one. The best periods of Athens and

Moody Bible Institute Monthly

Italy intellectually were the worst morally. "Out of the heart are the issues of life," and only the power of God can change the natural wickedness of the human heart.

Again, *the new birth is not a reformation*. The present age is trying to tell us that if we are well born the first time, we need not be born again. One of the gravest faults with the church today is, that she is "engaged in calling the 'righteous' to repentance, in trying to bring men into the church, and at the same time permit them to retain their pride in their own goodness."

We are told that the idea of "original sin" is all wrong, and that we are to believe in the original goodness of man, and that the duty of the Christian worker is to draw out the latent goodness of man.

But God says, not reformation but the new birth, is demanded. A turning from open wickedness to sobriety falls short of saving grace; to sow "wild oats" in youth and later reform, is a change very often void of the grace of God. We may reform because of fear, or because it is expedient, but that is not the new birth.

A tourist was once stopping at an inn in a valley of northern Italy where the floor was dirty. He had in mind to advise the landlady to scrub it, when he perceived that it was made of mud and the more she would scrub the worse it would become. The man who knows his own heart soon perceives that its corrupt nature will admit of no improvement; a new nature must be implanted,

or the man will be washed to deeper stains; ours is not a case for mending but for making new. "Ye must be born again."

III

The new birth is a new creation. "If any man is in Christ Jesus he is a new creature, old things are passed away; behold all things are become new." The old man is put off and the new man is put on.

His name was Jim, the drunken fish peddler. One day Jim found his Saviour and his life was transformed by the grace of God in Christ Jesus.

One of the first things Jim wanted to do as a Christian was to buy a home for his outraged family. He sought the aid of a real estate dealer, who on seeing Jim said:

"It is no use for you to come here; I know you, you are Jim, the drunken fish peddler."

To which Jim replied:

"No, you are mistaken, old Jim is dead. I am new Jim in Christ Jesus."

He had now a new aim in life, new desires, motives and habits.

The new birth is a supernatural change, one that is wrought by the power of God. God's children are born from above, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

A soul dead in trespasses and sins can no more of itself experience the new birth than can a body cold in death of itself rise from the dead. What in one

case is a physical impossibility, is in the other a spiritual one. A genuine conversion bears the print of the finger of God.

It is needless to say that this change is a universal one, it effects every part of my make up; it gives me a new head to think, a new heart to love and a new will to do His pleasure.

IV

But some one may ask, "*What is my part in the new birth?*" If it is the work of God, am I helpless to bring it about, however much I may desire it?"

"But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name."

My part is receiving Christ, accepting Him, confessing Him, following Him. Therefore upon me rests the responsibility of being or not being born again.

"He that cometh unto me I will in no wise cast out."

Good man, indifferent man, bad man, wicked man—all? Yes.

"Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."

No one is excluded, "Whosoever will may come."

That invitation is as broad as the universe, as high as the heavens and as fathomless as the mighty deep.

"Ye must be born again," and the imperative can be met by every one through the grace of God in Christ Jesus our Lord.

Pivoting a Paragraph on an "If"

By W. Bruce Doyle, Opelika, Ala.

MOSES says in Genesis that "God formed man," in His own "image" and "likeness," and that God "breathed into his nostrils the breath of life." The Psalmist wrote, "I have said ye are Gods, and all of you sons of the Most High." In His preaching Jesus Christ asked, "Is it not written in your law, I have said, ye are Gods?" Luke, in giving the genealogy of Jesus goes back to Adam and says, "Adam, the son of God," using the same word for "son" that he had used all along in his list of fathers and sons. In the Acts we find the apostle Paul at Athens quoting a Greek poet (perhaps Aratus) who said, "For we are all his offspring." Then Paul goes on to say for himself, "Being then the offspring of God." And further we read that God "made of one every nation of men." All nations were made of one blood, and it was Adam's blood, and Adam was "the son of God," and Adam's descendants are the "offspring of God." This is the declaration of Scripture.

Science, so called, says that man was evolved from some lower order of life, the baboon and the monkey, too, the frog and the winged things. This is the declaration of the Modernist.

Now let us pivot and rest a paragraph on an "If." If we throw aside the

scriptural account of creation; if we accept science for more than it can prove; if we concede that the Modernist has found the missing link, that he can produce all the missing links; if we grant that he establishes to a mathematical certainty that every living thing has an unbroken genealogy running between itself and some original life form; even if we concede as proven beyond the shadow of doubt that man, baboon, monkey, toad, microbe, cell, *et al*, are bound together in an unbroken line—all kin, and every one descended from another—then what?

Then there is not one speck of proof for evolution! Every argument can just as conclusively prove devolution. Just as well do the scientific arguments for evolution prove that man was originally "the offspring of God," that he tumbled downward, devolved, and "ran out"—further in some clans than others. This is the tendency of things—to run out—when left unguarded and uncultivated to "seed themselves" and "weed their own row." Such is the case with thorough bred cattle, with "improved" pumpkins, with pondeirosa tomatoes, and "extra early" corn.

Instead of proving that man *ascended* from anything, the evolutionist's "reasons" prove just as clearly that "every

living creature" descended from man, and man from God.

And, besides, there is this proof for the latter: so far as we can see the species "running," they are running out and down when let alone.

But why not accept the Word of God?

THE BIBLE SCIENTIFIC

Frederick Williams Sanderson, or as he was known, "the great school-master of Oundle," died Sunday, June 15, 1922. He ranked with Arnold of Rugby and Thring of Uppingham in the profession of schoolmaster. His life has recently been published. This great teacher was not simply given to teaching, but he loved the beauties of such as Milton and Dante. He had a bent toward religious truths, and once prepared a synopsis of the life of Christ, the use of which he confined to the classroom. Of the use of the Bible and scientific progress, he said:

"One of the greatest prejudices scientific men have allowed is for others to steal the Bible from them. The Old and New Testaments with their record of progressive revelation form the most scientific book ever seen."

Shall I Marry Them?

Rev. John G. Reid, Ph.D., Yakima, Wash.

SHOULD I, as a minister of the gospel, be invited to officiate at the marriage of a man of middle age who had divorced the wife of his youth on no other grounds (so far as I am informed) than incompatibility, and who has succeeded in securing the consent of a young woman of character and standing in the community, held in highest regard by all, to enter into marital relations with him, shall I, as a minister of Jesus Christ, accept? Shall I marry them?

I am assuming that there are no legal obstacles, and I pass by any canon law, or regulations of ecclesiastical organizations of whatever name. These, at best are only the formulations of mere human opinions, which too often, especially in these days of lowered moral tone and lax views upon all subjects, are apt to be colored by personal, social, or legal considerations. Besides, whether this church or that approves, disapproves or condemns, is pertinent only so far as it affects my personal allegiance under the obligations which I voluntarily assumed in accepting ordination at its hands.

In view of the divergence of opinion, to whom shall we look for an authoritative answer? "Who shall decide when doctors disagree?" What saith the Scripture? In Matthew 17:3, 5 and parallels, we read that there appeared unto them Moses and Elijah (i. e., the law and the prophets) and a bright cloud overshadowed them, and there came a voice out of the cloud saying, "This is my Beloved Son. Hear ye him." What then saith He?

1. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery" (Matt. 5:31, 32). This, by the way, is from the Sermon on the Mount, of which so many say, "The Sermon on the Mount is good enough for me to order my life by." Is this then a sufficient answer to the question proposed?

2. Later, however, the ultra purists, the Pharisees, came to Him, testing Him, "and asked Him: Is it lawful for a man to put away his wife for every cause? And he answered and said: What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. Jesus answered and said, For the hardness of your heart he wrote you this precept. But from the beginning it was not so. Have ye not read that God made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh. What therefore God hath joined together let not man put asunder."

"And in the house his disciples asked him again of the same matter. And he

said unto them: Whosoever shall put away his wife, except it be for fornication, and marry another, committeth adultery against her; and whoso marrieth her which is put away doth commit adultery. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Matt. 19:3-9, with Mark 10:2-12).

Have we not here a specific, categorical, and unequivocal decision by the chief justice of the supreme court, officially rendered in response to a formal request for a ruling upon this very question? To those who accept the New Testament, and its record of the words of the Lord Jesus, as authority, this would seem to be final, and to preclude further inquiry or discussion. We need seek no further for any specific mandatory provisions.

3. Romans 7:2, 3 throw further light upon this question. Paul there is not laying down any rule or injunction on this matter, he is not discussing this question at all, but in the course of his argument upon another theme, he illustrates the point which he wishes to make by reference to the accepted principle of common law as understood and unquestioned by his readers—and Roman readers, not Jewish, at that.

"Know ye not brethren, (and I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman that hath a husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

This again is specific, apparently admitting of no evasive interpretation. It has all the more weight, too, because adduced incidentally, assuming that his readers know that such is the law, and accept it as such. To more closely fit our hypothetical case, suppose we see how it reads if turned around, thus:

"For the man who hath a wife is bound by the law to his wife so long as she liveth. But if his wife be dead, he is loosed from the law of his wife. So then, if, while his wife be living, he be married to another woman he shall be called an adulterer. But if his wife be dead, he is free from that law, so that he is no adulterer, though he be married to another woman." Is that clear?

The key to my question then seems to be the answer to another question, "Is his wife dead?" If so, that settles the matter. There could, in that case, be no objection to his marriage to another woman, or to my officiating thereat. But if his wife be still living, is there any escape from the conclusion, irrespective of any provisions of ecclesiastical or civil law, that for a man to enter into marital relations with any woman while

his wife still lives, is to commit adultery, and to make the second woman, however estimable she may otherwise be, *particeps criminis*?

So then, the whole question resolves itself into this form: Shall I, as a minister of Jesus Christ, in view of the foregoing, in my official capacity, which is recognized not only by the request of the parties, but by the laws of the land which authorize me to solemnize the rites of matrimony, give official sanction to the relations contemplated? Shall I offer a formal prayer for the divine blessing, and pronounce the apostolic benediction upon the man's avowed intent to do that which God hath forbidden (Exod. 20:14; Matt. 19:17, and parallels: Rom. 13:10; James 2:11), and upon his success in inducing a pure woman to become the unwitting partner in his sin?

In shorter phrase, Shall I, can I, as a minister of Jesus Christ, officially, formally, publicly, sanction, solemnly invoke and pronounce the divine blessing upon double adultery?

"MINUTE MEN OF THE CONSTITUTION"

This is a patriotic organization for the purpose of appealing for greater respect to the constitution of the United States. Probably the most important man named in connection with the movement is General Charles G. Dawes, of Evanston, Ill. The purposes as recently announced are as follows:

"The Minute Men of the Constitution is a nonpartisan association organized to obtain delegates from Illinois to the republican and democratic state and national conventions pledged to support the inclusion of the following planks in the platform of each party:

"1. Advocating the renewal and building up of respect for law and the constitution of the United States.

"2. Condemning all influences and agencies which bred class or religious discriminations.

"3. Recognizing the right of the individual to associate with others to defend within the law his rights and advance his economic, social and political interests.

"4. Indorsing the announced position of the government of the United States maintaining that the right of a citizen to work without unlawful interference is as sacred as the right of a citizen to cease work, irrespective of whether he is or is not a member of a labor or other organization.

"5. Declaring that loyalty to the government of the United States must be above and beyond that to any civil or industrial organization working for the interest of special groups or classes."

Do not wait until your subscription expires. Renew it now.

Moody Bible Institute Monthly

Robert Louis Stevenson on Inspiration and Prophecy

From an article in the *Atlantic Monthly* for March by Rev. S. J. Whitmee of the London Missionary Society, reprinted by permission. The article escaped our notice at the time of its original publication because of its peculiar and rather unattractive title, "Tustala," Samoan for "A Writer of Stories"; and we owe our interest in it to an edition of *The Wonderful Word* which contained extracts from it with editorial comment.

Mr. Whitmee was a missionary in Samoa for many years during which a close friendship existed between him and the great novelist who had made the islands his home.—Editors.

WRITING of Mr. Stevenson, Mr. Whitmee says:

"He was by no means dogmatic in most of his judgments and was always fair in argument. However, he held definite and strong views on some controversial matters. In his acceptance of the sacred Scriptures he was far more orthodox than most present-day theologians and he was a genuine believer in divine inspiration.

"This leads me to Stevenson's use and estimation of the sacred Scriptures. I

doubt whether many literary men—or even preachers—have read the Bible more regularly, with more reverence, or with greater appreciation, than he did. To him the Bible was the most wonderful and most valuable book in the world. He was not troubled by modern criticism. As to the speculations and imaginations on dates and authorship of the books, he cared little.

"Some of the books of the Prophets he ranked as superlative literature. He read the books as wholes, not in fragments, and did not see the need of imagining that there were two Isaiahs. In the books generally he found something more than human, although in the human writers, he recognized limits of individuality in character and intellect, as well as in divine illumination.

"Of the fact of divine inspiration he had no doubt; for there is so much in the Bible for which mere human knowledge, imagination, or intellectual power cannot account.

"In reference to the predictive scriptures, he almost scorned the attitude of the churches in general, and of theologians and preachers in particular.

"He has a conception of his own in reference to the predictive pictures of the prophetic books. More than once or twice he expressed to me his wonder that—as he put it—"you preachers do not study more, and make greater use of, the teaching of the Prophets: for in my belief they supply the key to the future of the world."

"One day he said to me: 'I cannot understand how you theologians and preachers can apply to the church—or

the multiplicity of churches—Scripture promises which, in their plain meaning, must apply to God's chosen people Israel, and to Palestine; and which, consequently, must still be future. You call yourselves the "Israel of God" or the "Spiritual Israel."'

"As an example of this misinterpretation, he gave me Isaiah 62. 'But,' said he, 'that does not stand alone. The prophetic books are full of teachings which, if they are interpreted literally, would be inspiring, and a magnificent assurance of a great and glorious future;

fact, which in his opinion stood out most prominently, that 'to Israel as a whole the promises were made; and that in Israel they would find their accomplishment, if ever they were fulfilled, and not in the church.'

"Although what I have written is the substance of all he said, he set me thinking upon the great subject of the world's future; and to R. L. S. I owe the initiation of much prophetic and apocalyptic study during subsequent years. For this I owe him a debt of gratitude, as well as for other benefits received from his virile personality."

AMERICAN BIBLE SOCIETY

This society reports the distribution of 4,667,839 volumes of the Scriptures during the past year. Its work has been conducted in practically every country of the world, and more than 2,373 persons have been engaged during the year in this task. In the 107 years of its history this society has circulated 151,258,360 volumes.

In the United States the Scriptures were circulated in about 100 different languages. In Mexico unprecedented interest has been aroused. In the Near East the

plan of the society has been largely shattered. The stock of the Scriptures in Smyrna was burned and the colporteurs were forced to flee with only the clothing they wore. The society, however, has undertaken to supply the Scriptures free to all refugees in that region.

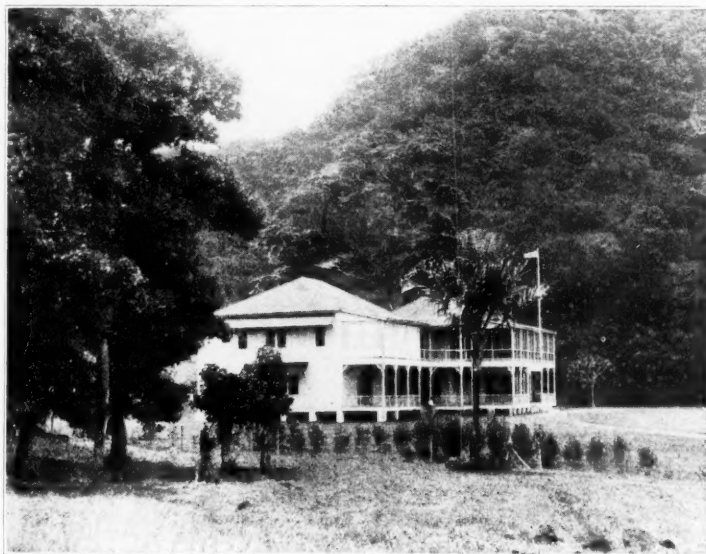
In the Far East great interest is taken in the circulation of the Scriptures, especially in Japan.

The receipts of the society last year were \$1,142,729, of which only \$488,838 was received from the sale of books.

CALL TO VANCOUVER, B. C.

Rev. J. J. Ross, D. D., of Boston, formerly of Chicago, has been called to be pastor of the First Baptist Church of Vancouver, B. C.

HAVE YOU RENEWED YOUR SUBSCRIPTION TO MOODY MONTHLY?



Robert Louis Stevenson's Home in Samoan Islands

but which, as they are spiritualized, become farcical—as applied to the church, they are a comedy.'

"I am ashamed to acknowledge that he rightly included me among 'the preachers who emasculate and make ridiculous the great predictions of the Prophets'; for I remembered, among other sermons of similar import, one sermon especially on Psalm 2: 6-8, when I spiritualized the whole passage, applying it to the spiritual 'Zion' and the work of the missionary church.

"On several occasions Stevenson discussed such points with me; for he was, nearly all the time I knew him, reading the Old Testament prophetic Scriptures. He referred to the fact that Isaiah 63 predicted both failure and success, and that Christ spoke of His second coming (Parousia), when the promised restoration of Jerusalem and Palestine to Israel must be fulfilled, if ever the prophetic promises are fulfilled.

"He laid the greatest stress upon the

Miss Pankhurst's Conversion

By Mrs. T. C. Rounds in *The Jewish Era*

MISS Christobel Pankhurst, the great apostle of woman suffrage, in an address in Toronto, shows that her eyes have been opened, and that she has caught the true vision, and now sees that the man-devised reforms and plans to bring peace to this sin-racked earth, can never accomplish anything. There is only One, the Prince of Peace—our Saviour—whose ascent to the throne of the Universe can bring it to pass. Peace is God-made—not man-made.

The *Toronto Daily Star* reports her as saying:

"I am thankful for the hope of the Bible in these times of storm and cloud. We have lived through the great war and many of us believed when it began

declared recently in the house of God, that God's son was not divine! There is nothing that will convince people of of this sort but the visible appearing in power and glory of our Lord. How one longs for the day to come when the whole world of unbelief will bow the knee and confess to the glory of Jesus Christ! A great tribulation is necessary, and it is coming, to purge us of disobedience, and to prove God's power and man's impotence.

"The terrible events that are already looming before us are a challenge to us to go out and preach the gospel to all who will listen.

"Those who fight the Bible, fight God. In these times of higher criticism and

so-called scholarship, people are bullied out of their belief in the Bible. They are almost told that to believe in the Bible is to be feeble-minded; but if this Book is taken away, we are as blind men groping in a fog."

Those who have heard this brave, heroic woman do not doubt the sincerity of her purpose and aim. As a politician and militant suffragette she showed her willingness to endure scoffs, jeers, imprisonment and suffering of every kind. Now the Man of Galilee has so gripped her heart that she sees as a student of the Word, that "the Christ" is the only One who can righten this sin-cursed earth, and return it to its pristine loveliness; when, "at the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth: and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:10,11).



Miss Christobel Pankhurst

that it was the war that would end all war. How could any one of us have lived in that fool's paradise? The answer is that we did not properly study the Bible. We thought in our folly that man himself could work out the salvation of the world. We find in God's Word that God did not plan that the war of 1914 should see the end of all war. It could not purge out of the world the sins that make war, and so long as the cause of strife remains, war itself cannot be destroyed.

"No religious leader ever told me that God has provided His own way to bring peace on earth. I thought the labor movement and the woman movement, and these various movements, would finally settle the problems of this world, but this has not happened.

"How horrible the declaration of a so-called minister of the gospel, who

that I am not in any way connected with the Gary works, and though I am conducting welfare work in this city I am not subsidized by the corporation. I am one of the clergymen about whom your correspondent 'Industrialist' states, 'They (the clergymen) accept Mr. Gary's statements as true, but they have not worked in his mills.'

"I know Judge Gary to be one of the most honorable and kindest of men. He and his associates are at all times sincerely concerned with the welfare of the company's employees. Vast sums are yearly expended in the prevention of accidents and in everything that pertains to the comfort of the workers both within and outside of the mills. In our welfare work whenever we appealed to the officials in behalf of any one in distress we were never turned down.

Judge Gary and His Critics

We have waited a favorable opportunity to reprint the following which appeared originally in the *Chicago Tribune*. We do not know Judge Gary and have consciously no acquaintance with any steel man so called, nor do we own any steel stock; but we believe in fair play, especially where the question is one which so intimately touches the welfare of both Church and State as this question now does. *The Manufacturers Record* says that the professions of Christianity of Judge Gary and other steel men are scouted and ridiculed merely because the critics do not understand the situation.—Editors.

GARY, IND., July 7.—There has been so much criticism lately in the columns of your esteemed paper against Judge Gary's stand on the twelve-hour and other questions relative to conditions in the mill towns of the United States Steel Corporation, that in all fairness and justice I think the other side should be heard as well.

"By way of prefatory elucidation I wish to say

"The Gary Land Company, a subsidiary of the corporation, makes it possible for the employees to purchase their own homes on easy monthly payments, and in case of sickness or unemployment the land company deals most leniently with them. Those who wish to rent company houses only pay, for a five room house, \$20.00 a month, which is less than half the rental prevailing in Gary.

"All the coke needed is sold to employees by the company for \$2 per net ton, whereas they would have to pay \$7 and \$8 were they compelled to buy it elsewhere. The Good Fellow Club, which is a welfare organization, deriving its revenue from two little stores at the entrances of the mill, maintains a nurse who visits indigent or sick families and distributes relief wherever and whenever needed.

"Coming to the crux of the controversy, the twelve hour question, I will frankly declare that I am in favor of the shorter day. We, however, know that Judge Gary has not been opposed to this, and the question of introducing the eight-hour system has been seriously considered by the company for several years, in fact it has been partly adopted and put into effect in some of the mills.

"John B. De Ville, "Director Gary Americanization and Social Settlement Endeavors."

AMERICA MUST RETURN TO SPIRITUALITY

Ex-president Wilson in the leading article in the August *Atlantic* entitled "The Road from Revolution," says:

"The road that leads away from revolution is clearly marked, for it is defined by the nature of men and of organized society. The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. Here is the final challenge to our churches, to our political organizations, and to our capitalists—to every one who fears God or loves his country."

Moody Bible Institute Monthly

Pocket Testament League

Extracts from a Letter of George T. B. Davis

"Care of Bible House, 41 Ballance St., Wellington, New Zealand.

"**W**E spent over a year and eight months in Australia, working in the three states of New South Wales, Victoria and Tasmania. Altogether in connection with the work, during and following our campaigns, a total of over 200,000 Testaments were given to those who enrolled in the Pocket Testament League, while tens of thousands of boys and girls and young people signified their acceptance of Christ as their personal Saviour.

"This has been all the Lord's doing and it is marvelous in our eyes! Our hearts are overflowing with gratitude and praise to Him.

"We left Melbourne April 14 on the 'Moeraki.' After a five days' voyage,

with smooth seas and beautiful weather, we reached Wellington. My mother was taken ill a few days before sailing, and although she was very unwell, she insisted on our starting at the appointed time. Praise God she is now much better, and in answer to prayer He can give her abundant health and strength and vigor. I will appreciate it more than I can express in words if you will pray that she may be fully restored, and kept in health and strength, and filled with the Holy Spirit.

"We feel confident the Lord is going to do great things in answer to prayer here in New Zealand. Already 30,000 Testaments have been ordered from London of which 20,000 have reached New Zealand. The Bible has been shut out of the schools, and there is a crying need for the work."

and gospel songs for the secret of their strength and popularity. Beginners are apt to use the ornate and abstruse before mastering the simpler principles of composition. Take for example, "Work, for the Night Is Coming," "How Tedious and Tasteless the Hours," "What a Friend We Have in Jesus," "Jesus, Lover of My Soul" (Marsh), and the hymn tune "Retreat." All of these are written with the simplest of harmony, and yet they have been sung the world over.

3. Gospel song leaders should develop their own style of directing rather than copy the style of some other director of note. The outstanding strength of the directing of Dr. Towner, Mr. Excell, and Mr. Alexander was in the fact that although all were distinctly different from one another, yet each developed or perfected his own peculiar style.

4. An old time saying in piano studios is, "Practice makes perfect," but experience challenges this statement. Many a student has practiced for hours with little results. Practice makes perfect, in other words, only so far as knowledge lies back of it. One must ascertain the mind of the composer and the drift of the composition. Then by working out (not practicing) the several portions of the composition, the student will find piano-practice a real delight, and success will come in half the time spent otherwise. The student will then be working not from a mechanical and technical point of view merely, but under the inspiration of the theme.

Hints for Gospel Music Students

By E. S. Lorenz, Dayton, O.

The following were jotted down by a hearer at Mr. Lorenz' talks to the music students in the Special Summer Course of The Moody Bible Institute.—Editors.

1. When singing a solo, stand squarely on both feet. This position adds to one's poise not only, but gives a free and unimpaired use of the breathing apparatus so essential in singing.
2. Before attempting to write the music for a gospel song, study the stand-



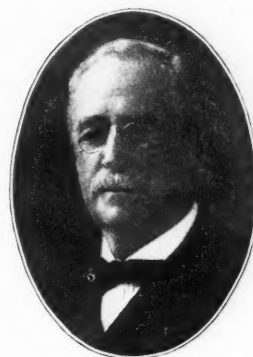
PROPOSED SCHOOL AND BIBLE BUILDING OF THE FIRST PRESBYTERIAN CHURCH, SEATTLE, WASH., REV. M. A. MATTHEWS, D.D., PASTOR. THE BUILDING IS HOPED TO BE ERECTED BY SELLING 1,000,000 BRICKS AT \$1.00 EACH.

Dr. L. W. Munhall at 80

When we saw this fine photo of Dr. Munhall, we could not resist the desire to share with our readers the pleasure of looking upon it.

Dr. L. W. Munhall was born in Zanesville, O., in 1843, and has been doing the work of an evangelist 53 years, doubtless having preached to more people than any living man. It is estimated that 200,000 persons have been scripturally converted in meetings he has conducted, more than 50,000 of whom united with the Methodist Episcopal church, of which he has been a member more than 60 years. He attended the last five general Conferences of that church as a representative of the Philadelphia Annual Conference.

Dr. Munhall is also the publisher and editor of the *Eastern Methodist* and, the author of numerous books that have



Rev. L. W. Munhall, D. D.

had a wide circulation. He spent three years on the firing line during the Civil War, and took part in 33 battles. He has traveled about 1,300,000 miles and is still going.

Dr. Munhall is to be loved for some of the enemies he has made, his enemies because they were enemies of the Cross. Now at four-score,

"How shall we thank him that in evil days He faltered never—nor for blame, nor praise, Nor hire, nor party, shamed his earlier lays!"

Editors.

Tip, the Chipmunk

By Ella E. Pohle, Green Mountain Falls, Colo.

HE was just a little orphan chipmunk that two friends found outside their cabin, "The Mouse Trap," up in the foot-hills of the Rockies. The mother, evidently, had met a violent death, as they found her dead in the road nearby.

Cold and almost famished they brought the baby chipmunk indoors, made a tiny warm nest in a little box, with a brooder—a piece of warm flannel cut in narrow strips and hung across the box, such as are used for motherless baby chicks, under which they can cuddle down, a fairly good substitute for mother hen's warm, soft wing.

With tender nursing and feeding the sleek little sides of "Tip," as they called him, soon began to fill out and he became chubby and frolicsome, a household pet.

Hardly a day passed but some one stopped to call on "Tip." One afternoon I stopped and a warning finger was raised while Grandma whispered that Tip was asleep—a suggestion that I likewise speak in a whisper lest he be wakened from his afternoon nap.

Now chipmunks have always been considered extremely ordinary—indeed *quite* plebeian, especially alongside of their aristocratic cousins the squirrels. But to us in this region of the Rockies where the squirrel is rarely seen and the chipmunks abound, we have quite a feeling of jealousy in regard to them.

Therefore we were surprised and delighted to get close enough to the timid little munks to learn some of the interesting and human characteristics that they possessed and so little dreamed of, as they are seen just skipping around, up and down the trees and running away at the least sign of familiarity. The squirrels' "country cousins" they are, and like some other country cousins, we found more on the inside than on the outside. The one, it is true, has a lovely big, bushy tail, while our little friend has only a little close cropped one, but after all, what's in a tail, even this "tale"?

Well, Tip soon came to know our friends as his only companions, and oh, how he loved to frolic and play with them, rolling over on his back and playing like a kitten, gently biting their fingers, scampering all over them, perching saucily on their shoulders and giving a little growl if he thought they were becoming too familiar, such, for instance, as tickling him in the ribs. I would, too, were I a chipmunk, wouldn't you?

What is particularly interesting is to find in him such a strong sense of system. He never deviates from his daily, regular routine of habits.

After the pine-wood fire is made to take off the chill of the early morning mostly all through the summer here in the mountains, and they are seated at the table ready for breakfast, Tip wakens, crawls lazily to the edge of his box, putting his two front paws over the edge and looks dreamily over the side, only half awake.

He then lops over to the warm zinc in front of the stove to take his "daily dozen." The two front legs are stretched out "at arms' length," drawn back, and then the hind legs take the same exercise. Then both fore and hind all stretched together till he looks twice as long as usual. These exercises are repeated several times with punctilious regularity, and then he is ready for the day. What lessons we ought to be learning from God's little creatures all about us!

Now running friskily to the table he skurries up Grandma's skirt (she is old fashioned and still wears long ones), to the top.

He goes by this straight route every morning to the plate of doughnuts and helps himself to one. Of course grandma breaks it up into tiny pieces for him, while he perches on his hind legs and enjoys it as much as the others.

"What does he eat?" asked a neighbor.

"Nuts," replied Grandma.

"What kind?"

"Oh, peanuts, grapenuts and doughnuts."

One day in his haste he ran into a dish of molasses that stood in his path and such a mess as he was in, all four feet full of the sticky stuff!

He licked and tried to free himself, but got it all over himself instead. Auntie had a basin of water near and, catching him, gave him a good ducking. But he soon dried off and was softer and fluffier than ever.

One morning I carried in a jar of newly made jam and set it down on the table. Tip scampered up and clutching it with both paws licked all round the edge of the cover till Grandma fed him some in a spoon. He wriggled his tiny nose disdainfully at a peanut little Helen offered him and turned away to the jam.

Well, after breakfast, his morning is spent till about eleven o'clock, in rollicking play.

Out on the screened porch he climbs up and down the tree posts inside the wire screening, outside of which, under the roof is a nest of baby wrens in a little bird house.

Papa Wren, who seems to be playing nurse while Mamma Wren is attending a suffragette meeting in the Cañon—pecks saucily through the wire at our pet as he climbs up a little too close. Papa Wren does not seem to realize what a safe barrier is stretched between.

At about eleven he is tired out with play and goes methodically to bed and sleeps for several hours, when he is ready for more frolic and the afternoon callers.

His favorite playmate is Grandma, and his favorite nook, cuddled in her bosom where he can look out through the black net front in her dress, forming his opinion of the friends who call. If she does not pay him sufficient attention when he wants to frolic, he will get right in front of her, perch on his hind legs, put up his front paws and beg to be taken up and cuddled.

A short time ago Grandma was called away for a couple of days and on her return he was wild with delight.

As I sit writing, two of his relatives are playing tag on my roof under the big pine tree. I'll see if I cannot cultivate the acquaintance of them and have two pets instead of one, as playmates.

So I place a slice of bread on the rug and prop the door open, hoping they will come in and get acquainted. But no, two black, bright beady eyes peep around the door, a dart made for the bread and lifting it whole there is a dart out again, while my hope of having even one pet is gone!

Whether Tip will slip out and away to his kindred some day when the door is opened, or whether, never having known any but humans he will stay by the old playmates, belongs to the next chapter of my story.

P. S. Stopping on the way to the post office to mail this brief biography of Tip, hoping to get a snap-shot of him perched on a notch of the pine tree corner post of the porch, over a hanging basket of blue lobelia, where he loved to spend part of his time watching the passers-by, he was nowhere to be found.

He had evidently slipped out with the last caller, and sorrow reigned in the household.

Shortly after, Grandma saw two chipmunks chasing up the mountain side across the road, and *her* verdict is that the old one who lived under "The Mouse Trap" was chasing little Tip away from his private territory, having leased it for his own private uses.

But who knows but that a Romeo and Juliet courtship had been started through the wire screening of the porch, and now that escape was possible, they had scampered off together over the hills to make a new home in the heart of the pine woods, where no cruel car could bring sorrow and death into the family circle as it had for Tip and his mother.

CHAPELS IN HOTELS

Mr. John McJ. Bowman, the proprietor of the Biltmore, Commodore and the Belmont Hotels in New York City, said very recently that he would install chapels in all his hotels for the use of guests. He has already engaged the Gorham Company of New York to design such chapels, and they will be placed in the new hotels which he is building in Los Angeles, Atlanta and Havana (Cuba). The chapels will have stained glass windows, altars and cathedral chairs, and fresh flowers will be kept on the altars all the time. The chapels are not intended for set services, although services may be held in them. The purpose is to provide for guests, visitors or employees who may wish to use them for silent prayer and meditation.

Moody Bible Institute Monthly

Eagles Mere Bible Conference

By Mrs. M. A. Martin

THE Seventh Annual Bible Conference, conducted under the auspices of The Moody Bible Institute of Chicago, at Eagles Mere, Pa., closed Sunday, July 15, with five inspiring services.

The weather throughout the ten days was ideal and permitted many from the towns round about to attend the conference sessions. There were those on the

the Sunday sessions of the conference were merged with those of the Presbyterian church services, Dr. Smith preaching both morning and evening to large congregations.

A new speaker at Eagles Mere Conference was the Rev. Herbert W. Bieber, D. D., of Cynwyd, Pa., who gave four addresses on "The Elemental Man," "Stewardship," "The Name of Jesus,"

at 7 p. m. for young people, Mrs. George Dibble of Chicago being speaker. Her subjects were "Prayer," "Working for Jesus," "The Shepherd and His Sheep," "The Vine and Its Branches." She warned the young people of the snares which are set for them these days, and urged them to beware of the false teaching now so prevalent.

An afternoon was given over to one of the oldest missionaries of the Central American Mission, Rev. Frank Toms, who has for twenty-one years been in Guatemala. He told of the splendid work that is being done in these Spanish-speaking fields, even under great difficulties. There are now on the field fifty-one American stations, 130 native pastors and evangelists, and from 500 to 600 congregations.

A meeting of those who attended the first Bible conference at Eagles Mere, twenty-five years ago, was held in the Raymond Hotel. Those present: Mr. and Mrs. John Riebe, Mr. and Mrs. E. B. Buckalew, Mr. and Mrs. George Hackett, Mrs. R. A. Thomas and Mrs. Ebock. They noted the great changes in twenty-five years.

Mr. George Dibble, known as the "Caruso of the Northwest," was in charge of the music of the conference. He has a wonderful voice and is a good leader. He was assisted by Mr. Carl Blackmore, pianist, a young man who plays with marvelous skill. Mr. Blackmore will enter Moody Institute this fall, taking the regular course of study in music.

It would be impossible to tell of the many other features of the conference, such as the vesper services at the lakeside, the meetings at the various hotels and the boys' camps.



A Group at Eagles Mere Conference

grounds who were there for rest and recreation, but it was evident that the guests at the Raymond Hotel, conference headquarters, had come for one purpose only, and that was the study of God's Word.

At nine o'clock each morning, meetings for prayer and testimony were held in the hotel parlors, conducted by G. H. Menardi, director of the conference.

At ten o'clock, Rev. George E. Guille gave expositions of Paul's epistle to the Romans. At the evening meetings, held in the Presbyterian church, Mr. Guille gave a series of addresses which drew large audiences. His themes were taken from the Old Testament, beginning with "The Ruin and Renovation of Creation," "Man and His Ruin," and he made it plain that man was created, not evolved. In speaking of the work of Satan, he advised his hearers to have nothing to do with the *Shorter Bible* as it is the work of Satan. Other subjects discussed by Mr. Guille were "The Way of Gain," "The Days of Noah and the Sin of Angels," "Nimrod and the League of Nations, a Shadow of Coming Events."

For four days, at the eleven o'clock hour, the Rev. Dr. J. Ritchie Smith, of Princeton Theological Seminary, gave a series of addresses on "John's Picture of Jesus," based on John 1:18. The theme of all his lectures was the exaltation of Jesus in His character, His claims, His sacrifice, His death and His resurrection. This year, for the first time,

and "Who Wins?" His closing theme was "A Passionate Christian." He pled with his hearers to have a passion for Christ, for God's Word, for prayer, for God's people, for our homes, for lost souls, and to stand by the faith once delivered to the saints.

Meetings were held on the "Hillside"

Open Air Evangelism in France

By Eldon T. Carter, '20

OPEN air evangelism in France? If you could only visit these French villages for yourself, you, too, would be just as anxious to go there with the "gospel of the glory of the blessed God."

There are several reasons why I am writing this article concerning a branch of our work here in France. America is being appealed to for aid in the evangelization of France and I know from experience that there has been some response. For example, the money used for the hire of the car, our means of travel in this open air work, was given by people living in New York City. Then I know you will be glad of an item concerning the Master's business here in France from one who comes from the United States. But perhaps I should add that at the time of writing we are still able to proceed with this work. You see our "closed season" is not as long as yours.

This work is carried on by the Christian group of Digne in the Department of the Basses-Alpes. At the head of this group are Monsieur and Madame Contesse, known I believe to many readers of the MONTHLY.

Practically all the members of this little group of Christians with their children and visitors take part in the work, making a party of between thirty and forty. I am frank to confess that at times I have felt that it would be better if our group were smaller, but if, as we hope, the children are going some day to be evangelists in these French villages, it is just as well that they see the work now in progress. As for the visitors, many of them are Christian workers and naturally accompany us.

I remember Mr. Meeker pointing out in our Practical Work Course that open air meetings are portable. They are very portable here in France; sometimes



A Village in France

we have three meetings in an afternoon, and very frequently two. We have one immediately after dinner, and during the summer we took all the time necessary as we felt free to dispense with the evening meeting at Digne. In some of the villages through which we pass *en route*, even if we do not hold a meeting, we sing a hymn or two and give out tracts.

In our Practical Work Course we were advised to go where the people are and give the audience the most favorable situation. But here in France we choose the ground, and the people come to us. The place for the meeting is really usually given us by the mayor of the village along with the permission to hold the meeting, and is usually what is known as a "place," an open spot near the center of the village where there is grass and a few trees.

What is preached at these meetings? The gospel primarily, of course. The love of God towards a lost race, the salvation which is in Christ Jesus alone, the soul need of man, and the seriousness of the times, are declared to the listeners.

I remember reading in the preface of one of John Ritchie's books that speaking in the open air was the work for a tried warrior of the Cross and not for a novice. This is carried out to the letter here in France. The number of those who do the speaking is decidedly limited. I imagine I can hear some of the students of the Moody Bible Institute in their zeal chuckling at this, but please remember that this is France and not America.

Between one and two hundred hear the gospel at each meeting. I am told that at one meeting when I was not able to be present there were twice the usual number of auditors.

After the preaching, Testaments, Gospels and tracts are freely distributed and personal work is engaged in. The questions and doubts of the auditors are dealt

with. Practically all the group, the ladies included, take part in this, and the way it is carried on would do credit to a group of Moody Bible Institute students.

Is the gospel given a respectful hearing? Yes, generally speaking, the attention throughout the entire course of the meeting is very good. At present there seems to be an open-mindedness in France to hear the gospel.

These meetings are quite informal. A large number of the auditors find themselves a place to sit during the meeting. It is quite common to see a man rolling a cigarette and subsequently taking a smoke. As for the group, while one of

their number is speaking, the rest make themselves as comfortable as possible sitting usually on the grass. Chairs, however were provided for some of the ladies. Of course, all stand for the singing. Ordinarily after the first meeting, though sometimes later, the group enjoys the usual afternoon lunch which is the universal custom in France. Twice, lemonade was provided for the group.

Is there any response? A direct invitation to openly accept Christ is never given. I would ask you again to remember that this is France and not America. But subsequently conversations, sometimes long after the meeting, have revealed the fact that some of the seed has fallen on good ground. We know also of definite cases of conversion. Then again, as a result of these meetings a house in two villages has been opened for the preaching of the gospel.

All this will seem rather commonplace, but I would point out that apart from these meetings these people *never* hear the gospel. This may sound strong, but nevertheless I repeat—*never*.

BURNING BIBLES IN THE TWENTIETH CENTURY

This picture was taken recently by a missionary on an evangelistic trip in Latin America in company with an American society colporteur. A man known to be a traveling merchant had purchased their entire stock of Scriptures for the avowed purpose of selling them at the farm houses in the mountains roundabout. Soon after the sale had been effected a boy came running in crying, "They are burning the Bibles." The missionary and colporteur hurried to the Plaza and there, in front of the church, they found a group of men tearing up the Bibles the trader had bought and throwing the pieces on a



fire which had been kindled with straw. In relating this incident the missionary made the following significant statement: "The action of the priest was heartily disapproved by many. There is much sentiment in our favor in that town now, and many openly say they will gladly receive us and listen to our message when we return."

RICHARD LARU SWAIN'S QUESTION BOX ANSWERS

It is known to very many ministers and laymen that Dr. Swain wrote a book some two or three years ago entitled *Who and What Is God?* that became the best seller in several of the religious book stores of the country. Many pastors enthusiastically endorsed the book and multitudes of Christian professors thought it the most marvelous book that ever came into their hands. However, many scholarly and conservative ministers and many intelligent laymen condemned the book as filled with theological error and was a mass of religious vagaries, some of them of the most ridiculous character.

The following with reference to the author of this book will be interesting. It was furnished by one who is reliable as a correspondent and whose report is found in the *Word and Way*:

Dr. Swain was invited by the ministers of Boise, Idaho, to give a course of lectures as a kind of prelude to a series of union evangelistic meetings which were held last February. In connection with these meetings Dr. Swain had a question box, and a few of the questions and answers are appended.

Question: Do you believe in the immaculate birth of Jesus?

Answer: I am in doubt as to this question. We have no New Testament manuscripts nearer than 350 or 400 years after Christ's birth. Some errors of translation have probably crept into the account of his birth. A great many good people believe in the immaculate birth of Christ and a great many just as good people do not believe in it.

Question: Who talked to Jesus Christ in his temptation in the wilderness?

Answer: It was Jesus Christ Himself, and no one else. He went up onto a very high mountain where He could see a vast stretch of country. He saw that the people needed a wise and benevolent ruler. He knew that He could be such a ruler of earth. But for certain reasons He decided not to undertake it.

Question: Who sat Jesus on the pinnacle of the temple?

Answer: No one. There was a spiral staircase which reached to the pinnacle. He climbed the stairs and stepped out onto the pinnacle and as it is with any one at so dizzy a height, He was tempted to jump to the ground.

Question: Do you believe in the inspiration of the Bible?

Answer: No. The Bible is made up of many books—historical, poetical and prophetic. I think it probable that the prophets were inspired.


Question: Do you believe the story of Jonah and the whale?

Answer: No. That story probably grew out of the fact that there were in that country two nations which fought each other until one nation was consumed by the other.

Question: Do you believe in the second coming of Christ?

Answer: No. The fact is, the deity of Christ never left the earth. The idea that Christ will come flying through the air like a bird is preposterous. Why, if He should come to this earth as a bird flying through the air it would take Him a hundred years to look into the faces of all the people, and by that time five more generations would be born so that He would be farther behind than when He began.

Rev. E. H. Bookmyer, associated for sixteen years with Charles M. Alexander in the publication of his gospel songs and the formation of the Pocket Testament League, has just been named District Superintendent of the Anti-Saloon League for Philadelphia and surrounding counties. His address is 1024 Stock Exchange Building, Philadelphia.



A simple, practical, supplementary set of Hand Work to be used with the INTERNATIONAL GRADED LESSONS for Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is ALL prepared. A Teacher's Handbook. Send stamp for specimen pages.

MILLER PUBLISHING CO., Salamanca, N. Y.

Homeward Bound.

Written for and dedicated to my old friend and brother in the Lord,
Rev. W. H. Claggett, D.D.

BILHORN.

PETER F. BILHORN.



1. I'm homeward bound; soon I shall see The flash-ing har-bor light;
2. A lit-tle lon-ger tempest-tossed, A lit-tle while to wait;
3. A few more bil-lows yet to meet, White-crested by the foam;
4. A lit-tle near-er ev-'ry day When falls the e-ven-tide;



Its wel-come ray will beck-on me A-cross the dark, wild night.
A few more days of chill-ing frost, And then the gold-en gate.
A few more sor-rows, then how sweet Will be the rest of home!
The har-bor is not far a-way, Where I shall e'er a-bide.



CHORUS.



I'm home-ward bound, yes, homeward bound, By wave and tem-pest driv'n;



With fa-v'ring gale and swell-ing sail, I'll reach the port of heav'n.



WORDS AND MUSIC COPYRIGHT 1923 BY P. F. BILHORN. INTERNATIONAL COPYRIGHT SECURED.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

MODERNIZING THE SACRED WORD

Philadelphia Ledger.

Various people at various times have rewritten the Bible. The old texts still stand, however, and all the "modernized" versions are forgotten almost as soon as they put into type. The British House of Bishops is now busily engaged in revising the Psalms of David and seems intent on making them a little more polite, a little less thunderous than they are, and better fitted to be read in circles of the excessively refined. The *London Express* is only one of the newspapers that have been crying out in anger. It observes, rightly enough, that the Psalms of David are magnificent and colorful, robust and frank and passionate, and that no hand can improve them. It does seem that people who cannot read the stupendous biblical texts without wincing would have sense enough to know that the trouble is with them and not with the Book of Books.

THINKS PAPINI'S SCHOLARSHIP CRUDE

John o' London's Weekly

Canon Barnes of Westminster, the best known contemporary English modernist, attacks Papini for "the crudity of his scholarship" in *The Story of Christ*, a book, Canon Barnes says, which "will appeal to those who like religion served by crude and garish art." I am convinced that there will prove to be many thousands of such persons in Great Britain, although I do not for one moment accept the Canon's description of Papini's amazing book. I have read it, and I have been genuinely moved by what seems to me its picturesque art and its burning sincerity.

I have no sort of doubt that far more people in modern England agree with Papini in his literal acceptance of the Bible story than with Canon Barnes in his modernist doubts. Some weeks ago I published in the paper that I edit some extracts from a very moderate article by Canon Barnes in which he ascribed the authorship of various books in the Bible to others than their traditional writers, and I was amazed by the number of letters of protest that came into the office.

It has been pointed out as a rather remarkable fact that in H. G. Wells' *Outline of History* there is not one single reference to Shakespeare. In his judgment of the great men of the past Wells is, of course, influenced by his overpowering interest in what has been called "the directive power of ideas."

It is his limitation that to him Darwin is a greater man than Shakespeare. But unless one realizes that limitation one will never understand Wells as a teacher or appreciate the reasons for his defects as a literary artist.

HE WOULD PUT BIRTH CONTROL ADVOCATES IN JAIL

Rochester Express

"The birth control business is disgraceful. The people in this state who are advocating it ought to be put in jail for indecency."

That is Rev. Herbert J. Burgstahler's answer to "Do you believe in birth control?" given in his sermon on "The Babe" delivered at the First Methodist Church, Rochester, N. Y.

"I feel that the state ought to subsidize parents and place the financial burden of supporting children on the entire state and make the people who do not have children assume their equitable social and financial responsibility for the children brought into the world by others of the community."

"It is the plan of Almighty God that, if the home is to realize its highest form of usefulness and attain to its greatest spiritual height, there must be children in the home. Children contribute very greatly to the parents of the home by building in them a great sense of responsibility. Children spiritualize parents. Children make parents unselfish. Couples who do not have children are ordinarily more selfish than those who do have, unless they give their time to helping other people's children."

"Do you think that some couples ought not be parents?" Yes, selfish, grouchy, immoral, unpliant and diseased couples ought not have children."

THE RULE OF FAITH AND PRACTICE

The Presbyterian

In Christendom, there are known three, and only three, standards or sources of authority in religion, commonly called the rule of faith. They are: (1) The infallible Bible; (2) The infallible Bible and infallible church; and (3) The final and infallible reason. If one believes in the Bible as the only infallible rule of faith and practice, he is an evangelical Christian. If he believes the church and the Bible are both infallible, then he is a Roman Catholic Christian. If he believes that the final appeal in all matters of faith and practice is to reason, he is a rationalist. Having shown this difference in the standards, we drop Catholicism and confine discussion to the evangelicals and rationalists. The rationalists may hold the Bible and church in high respect, but to them neither is infallible nor final. To the rationalists, the Bible contains some truth and much that is untrue or mythical. It is for the reason to determine which. The question

of standards is our reason for preferring to speak of the party opposed to evangelicism as "rationalists" rather than "liberals." "Liberal" is a confused term, and is scarcely capable of definition. We use the term "rational," not in the philosophical sense, but with its theological significance, and as such it is not a term of contempt but of historical, definite significance. Beginning with the standard of authority, the rule of faith and practice, the evangelical and the rational are antagonistic.

THE MISSION OF FUNDAMENTALISTS

The Sunday School Times

Fundamentalists put first things first. And what is the result, in history and in present day human experience, of putting first things first? Does it mean moving forward, or moving backward, or standing still? There can be but one answer. Yet those who do not believe in the fundamentals of the Christian faith cannot, of course, realize what fundamentalism accomplishes. This came out in what was meant to be a generous and intelligent comment of a Liberal delegate to a Northern Baptist Convention. Said he: "I thank the Lord that there are Fundamentalists. It is dangerous to run a locomotive without brakes." His only conception of the work of the Fundamentalists was that it holds back, retards things, and that a certain amount of holding back is a good thing when men are in danger of going too fast.

Like so many other Modernists, he did not realize that fundamentalism means the only way of contact with power. There can be not one inch of progress or motion or action without motive power. The motive power is God Himself. Fundamentalism connects men with God. Modernism, or liberalism, cuts men off from God. Liberalism is powerless, hence dead. Fundamentalism gives men the dynamic power and activity of God Himself, thrilling with life. It is useless to attempt to run a locomotive without power.

"LAW CRAZY"

The Chicago Tribune

Mr. Bruce Campbell, president of the Illinois Bar Association, says that "unless sensible men come to the rescue, we shall be a government of laws with a statute determining every action, instead of individual responsibility determining our conduct." He says we are "law crazy," and in this he has the agreement of a steadily growing number of Americans.

Undoubtedly the multiplication of laws is becoming one of the gravest problems of our system. The grist turned out by congress and state law-making bodies is appalling, because, as we are beginning to realize, laws are smothering law. In other words, we enact more laws than we can enforce or have any desire to enforce, and the result must be inequity and corruption of enforcement and disrespect for law in the public mind.

Moody Bible Institute Monthly

Probably multiplication of laws is largely the result of having legislatures. A legislator is elected to make laws, so he assumes that he must make them. His unconscious test of his efficiency is getting a law passed. This tendency is greatly intensified by the pressure of groups of citizens with pet objects of interest; and the public is indifferent to the general course of legislative events.

Thus, naturally, we have a flood of laws. But there is another reason. The American of today has not his forbear's sturdy faith in the individual, his jealousy of government, his belief that the individual should be left largely free to decide for himself, defend himself, advance himself. Socialism has carried on

propaganda for over half a century. Humanitarianism has turned to law making and government supervision for the amelioration of social evils. Great aggregations of capital have inspired fears from which only the power of government seemed an adequate defender. Thus we have had and have more laws, and more laws, and again more laws.

We see no way of checking this tendency save by bringing about such a change in the public attitude toward legislation as will make it politically profitable to legislators to resist the importunities of groups and win applause by refusing to pass laws rather than by passing them. We think the public mind is turning that way, and citizens who emphasize the evil of excessive legislation are doing a very timely service to our country.

THE ANNOTATED BIBLE

By ARNO C. GAEBELEIN, Editor of "Our Hope"
A NEW COMMENTARY on the WORD OF GOD

This work has the endorsement of the following:
DR. C. I. SCOFIELD, Editor of famous Scofield Reference Bible, DR. JAMES M. GRAY, Moody Bible Institute, DR. R. A. TORREY, Los Angeles Bible Institute, DR. W. H. GRIFFITH THOMAS, Oxford, England, and score of others of our leading men.

Seven Special Features of the Annotated Bible
1. Each Bible Book has a scholarly Introduction in which the authorship and date of the book is defended against the attacks of the destructive Critical School. All their objections are met and answered.

2. Each Book is carefully divided and the purpose of the book is explained.

3. Each chapter is analyzed as to its contents.

4. Helpful spiritual and dispensational annotations are made on each chapter. The voluminous and controversies of the older commentaries are avoided, but the positive truth is given in a terse way inviting meditation and personal study.

5. The view-point is not half way Pre-millennialism, with statements pro and con. It is positive as to the prophetic teachings of the Word of God.

6. The typical and symbolic teachings of the Word of God is another special feature.

7. The whole work is maintaining the Unity of the Holy Scriptures.

Pay us \$2.00 with order and \$2.00 per month.

Issued in nine volumes, cloth binding, \$20.00 per vol., 335 pages per volume, \$18.00 per set.

Vol. I. The Pentateuch. Vol. I. Gospels to Acts.

Vol. II. Joshua to Chronicles. Vol. II. Romans to Ephesians.

Vol. III. Ezra to Psalms. Vol. III. Philippians to Hebrews.

Vol. IV. Proverbs to Ezekiel. Vol. IV. James to Revelation.

Vol. V. Daniel to Malachi.

Send for further particulars. Catalogue Free.

THE NATIONAL EDUCATIONAL SOCIETY

431 S. Dearborn Street Chicago, Ill.



You Can Learn In Ten Minutes

by my method what would ordinarily take three hours any other way. And to prove it I will send you absolutely free the first two lessons of my course. This is positively the surest and safest way to

LEARN PIANO OR ORGAN

Absolutely no previous training necessary to become an accomplished musician by my scientific method. All lessons are so clearly written a school child can master them. Yet the course is so thorough it qualifies you for professional work, either as an instructor of music or as a professional organist or pianist. Your progress will be so rapid you will be able to

PLAY MUSIC FROM NOTES IN SIX LESSONS

Write immediately for full particulars and sample lessons

PROF. JOHN A. O'SHEA, Musical Director
Room 8 Boston Academy of Music
120 Sutherland Road, Boston, Mass.

September, 1923

Object Lessons for the Children

Do you wish to have the joy of winning the children? Try the "Gospel Seeing Truth Packet." Each packet contains the objects used and full directions. The moving pictures are training the children to use their eyes. These packets will do the same. In thinking over your children's work for the coming Fall and Winter keep in mind "The Seeing Truth Packet."

Send 10 cents for samples and circulars. Also the tract, "How to Preach to Children."

REV. C. H. WOOLSTON
1242 Marlboro Street, Philadelphia, Pa.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dept. 89, Greenville, Ill.

Just Published—
One Volume Edition

The Companion Bible A Self-Explanatory Bible for all Readers



Every Preacher Needs It

"It is not only a book to be upon every preacher's desk but should be in the hands of every Sunday School teacher and all who wish to get at the exact meaning of the Bible text."—*Christian Work*.

The Appendixes Invaluable

"It is the most condensed piece of Biblical and literary work we have noticed anywhere outside of the Bible itself. The Appendixes are of value beyond comparison."—*The Herald of Gospel Liberty*.

Knowledge of Hebrew and Greek Unnecessary

"It is so arranged that one without any knowledge of Hebrew and Greek can get a vast amount of help that experts get in their studies from these languages."—*Christian Index*.

THE COMPANION BIBLE reveals the real meaning of what God's word says.

THE COMPANION BIBLE reconciles apparent discrepancies.

THE COMPANION BIBLE refutes the false views of destructive critics.

THE COMPANION BIBLE opens up the full meaning of familiar passages.

THE COMPANION BIBLE explains obscure passages by showing where the same word (in the original) is used in other passages and how.

THE COMPANION BIBLE provides a vast amount of information, much of which has not been accessible to the English reader.

The Companion Bible is now issued complete in one volume of 2164 pages on thin paper, in cloth and leather binding.

-----DETACH HERE-----

OXFORD UNIVERSITY PRESS,

American Branch, 33 West 32nd St., New York.

Please send me descriptive literature of THE COMPANION BIBLE.

Name.....

City.....

State.....[N]

WHAT IT MEANS TO GO TO CHURCH

Daily News (Chicago)

One noticeable thing about church-going people is that they are so well scrubbed, and it means something to one's self-respect to get thoroughly cleaned up, at least once a week. It has been well said that the Sunday morning church service would have earned its right to a place in history if it had not done anything but establish the institution of the Saturday night bath.

The population of a large city is drawn, in large part, from the church-going people of smaller cities and towns. When they come to the large city their old church connections are broken and many of them fail either to form new connections or to keep up those connections when formed. At the same time the newcomers lose many other valuable human connections. They come from places where every one knew how they lived to a place where no one either knows or cares. The result is, in too many cases, a gradual and progressive "letting down."

Under the new conditions there is likely to come a brushing of the powder puff across the face, when a thorough scrub is needed, a decision not to bother to change the dress or the suit since it will be dark at the movie show and no one will know you anyhow. So it goes, until the "letting down" process reaches deplorable lengths.

Writers for women reiterate that slovenliness does not hold a husband. Popular "success" magazines tell over and over again that untidiness—slackness, mental or sartorial—will not hold down a high salaried job. Such warnings may be helpful; but weekly attendance at church services would do a hundred times more good.

Groom yourself thoroughly once a week and you are not likely to become very untidy between times. Go once a week in your best clothes to a place where you are seen by self-respecting, decent people who believe that outward and inward cleanliness are prerequisites to worship, and you are pretty certain to become more wholesome, more up-standing, more ambitious, more painstaking, more orderly in your actions and your thinking.

Young People's Society Topics

John C. Page

September 9

Different Forms of Gambling and the Evil of It

Proverbs 16:8; Jeremiah 17:9-11

The two scriptures assigned to our topic bring to mind the words of our Lord who said, "A man's life consisteth not in the abundance of things possessed."

Inward peace is much more desirable than outward possessions. Spiritual joy transcends animal exhilaration, and is as far above it as heaven is above the earth. The created thing is of no abiding value apart from the Creator Himself. It was this that led the Master to say, "Seek first the kingdom of God and his righteousness and all other things shall be added unto you."

Men may not only gamble in games of chance, but in business and commerce. The end is always disastrous even though the gambler may "get by." The gambler is led and controlled by passion and appetite, the craving for excitement and the love of money. He loses interest in work and his trade or profession becomes a drudgery. He lives on the good nature or ignorance or foolishness of others. Successful or unsuccessful, he is never truly happy. He knows not God and so gambles his soul for a mess of pottage. His gods are chance and trickery, or sometimes violence. His gambling habits lead to robbery, forgery and frequently to suicide.

The effective and permanent remedy is in the gospel of our Lord with its offer of salvation and its opportunity for service. Passion to gamble vanishes when the power of God unto salvation comes into the heart.

September 16

How Apply Religion to Manners

Proverbs 1:8, 9; Luke 14:7-11

Reverence and humility are the two qualities suggested by our two Scriptures, reverence toward God and the things of God and a humble estimate of one's self.

These two qualities are the outstanding ones in the true Christian life. Whatever else a Christian may have by way of gift or grace, these two will be conspicuously present where the Christian believer is taught of the Spirit and the Word.

The greatness of God in the forgiveness of sins begets a holy fear, as in the case of Peter when the greatness of the Lord was revealed in the miraculous draft of fishes. He was filled with fear, a holy fear, a sense of unfitness which caused him to say, "Depart from me, O Lord"; but this very sense of distance was the precursor to a life of fellowship and service. Later this same disciple wrote the words, "Be clothed with humility." Reverence and humility are very closely associated.

The refining influence of these two qualities are perfectly obvious. "As a man thinketh in his heart, so is he." If he thinks reverently of God, of His name, His church, His day, he will be wise in his method of doing things. His bearing and behavior will be shaped and molded by this inward spirit of reverence for God. "The fear of the Lord is the beginning of wisdom," in demeanor and deportment as well as in other matters.

With this spirit of reverence, there will be a humble estimate of self such as makes impossible the seeking of the chief seats and all that sort of thing. Pride and self-conceit cannot live in the same house as humility, neither can undue levity and coarseness dwell with reverence.

September 23

Gems From Books We Have Read

Proverbs 25:11; 1 Timothy 4:13

The following is taken from a recent book entitled, *The Eternal God*, published by Morgan & Scott of London, which sets forth the doctrine of God in His essential being and as manifested in Christ and as working in the hearts and minds of men.

"The conception of God as Creator is the foundation-stone of the Christian revelation; the conception of God as Redeemer is the soul and substance of it. The order is this: God created man a pure and God-like being with unqualified potentialities of holiness and moral beauties. Man disobeyed the law of God and became guilty before the eternal righteousness. By his fall, he incurred the penalty of death and a condition of moral failure and impotency. Then God the Creator revealed Himself as God the Redeemer and the marvels of grace unto salvation became operative upon the earth.

"In the light of facts so manifest and so ominous, it is amazing that men who still retain the title and the emoluments of Christian ministers should openly spurn these first foundations of the Christian revelation without which the whole of the Bible in its clear and honest meaning becomes a fallacy and a fraud. It is clear beyond any honest questioning that if man is not a fallen and guilty creature, the message of redemption as unfolded in the Bible is based upon the fundamental misconception and is, therefore, devoid of truth. If there is no fall, there is no atonement. They who deny the truth of man's original uprightness and subsequent fall deny the Lord that bought them, and reject the message of His grace.

"The beginning and the end of the Bible are in perfect harmony; the beginning giving the marvelous promise of the end, the end in most wonderful and unexpected ways fulfilling the beginning. Thus from the first promise in Genesis 3:15, the revelation of a re-

deeming God occurs clearer and clearer through types and shadows and sacrifices and prophetic vision, until at length the Seed of the woman is born and hailed as the 'Lamb of God which taketh away the sin of the world.'"

September 30

Recent Triumphs of Missions

Acts 14:19-27

"Korea with its intense evangelical life has, as would be expected, the best record for foreign mission activity. Eight pastors minister to one hundred congregations in Manchuria; two preach to Koreans and Russians in Vladivostok; a Korean pastor shepherds twenty-five groups far up in central Siberia, the only foreign Protestants preaching to Russians in Siberia; two pastors are evangelizing the great island of Quelpart in the Yellow Sea; one minister to eight congregations, Korean and Japanese, in Tokyo; four Korean pastors, a doctor, and wives, are conducting sixteen Chinese churches and six day-schools in Shantung, turned over to their exclusive care by the Presbyterian Board."

"The church in China, India, and elsewhere is reaching out towards an independent status,—an encouraging sign of growth. More encouraging still is the way it is preparing to share the gospel with unevangelized areas. The National Missionary Society of India, formed in 1905, is a purely Indian organization for covering ground in India not yet evangelized. It is working in six districts, Montgomery in the Punjab, Nukkar in the United Provinces, Rewah in Central India, Karfat and Karnara in the Bombay Presidency, and Omalore in the Madras Presidency. It has fourteen missionaries and twenty-four helpers. The work in the Punjab has been blessed with an ingathering of over two thousand. The society is now considering missions to Tibet and Mesopotamia.

"China, too, has its National Home Missionary Society manned and directed wholly by Chinese. It has grown from a membership of seven in 1918 with an income of \$185, to a membership of 4,893 and an income of \$8,723 in 1922. It has nine missionaries at work in remote Yunnan, among them graduates of the Hackett Medical School, Canton Ginling College, and the North China Women's College. Four thousand mite boxes are out, and a strong prayer league founded. Early in 1922, the missionary branch of the Scottish and Irish Missionary Society of Manchuria united with the China Society."

"A woman, swept into the Methodist mass movement in India, was sent by the Rev. John Harris back to her village to bring in her relatives before her baptism should be permitted. In five years she returned and announced that the condition had been fulfilled. Mr. Harris accompanied her home and baptized four hundred people, her converts! Four of them have gone to the Bible training school to prepare for the ministry."

"From Pulivendla in Telugu land comes the story of a number of young men, none mission agents, who last hot weather left their homes and families literally following the New Testament

Moody Bible Institute Monthly

injunction in taking with them neither money nor food, and for many weeks toured through the Telugu country. Their preaching made a great impression, especially when it was known that they were not employed by anybody."

October 7

Lessons From the Psalms—The Word of God Psalm Psalm 119:9-16

Jonathan Edwards said he knew of no parts of the Holy Scriptures where the nature and evidence of true godliness are so fully delineated as in this Psalm.

John Ruskin says: "It is strange that of all the pieces of the Bible which my mother taught me, that which cost me most to learn and which was to my child's mind most repulsive, the 119th Psalm, has now become, of all, the most precious to me in its overflowing and glorious passion for the law of God."

This psalm, like the book in which it constitutes the longest single piece, contains a large personal element. It shows here the soul unbosoming itself to God. To follow the writer in his confessions, petitions, experiences, and resolves, is to find an avenue through which our own souls may unbosom themselves to God. It would be well to go through this psalm laying the accent on "thou," "thee," and "thy," and also upon "I," "me," and "my," in order to enter into the personal element. To miss this is to miss the personal intercourse with the living God which this psalm makes possible.

Dr. W. W. White suggests the wisdom of pausing after each of these phrases and asking the questions, Have I done what this man did? Does my personal experience run parallel with his? Do I really desire this? Can I fervently pray this prayer? To follow these suggestions would be to find a veritable mine of precious truth in this psalm.

455 GREAT TEXTS of the BIBLE

That give a fresh and vital interest to Biblical truth. Can be made the subjects of sermons, lessons, talks and discussions. Every layman and minister who loves the Bible should own a copy of

Wythe's "Pulpit Germs"

In which the texts are topically outlined

Sent postpaid for \$1.60

Send for our list of "Religious Hand-Books"

J. B. Lippincott Co.

Dept. M. B. 9 227 S. 6th St. Philadelphia, Pa.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

SPHERE OF PETER'S APOSTLESHIP

R. N. J., *New Orleans, La.*

Questions: (1) Was Peter an apostle to the Gentiles as well as to the Jews? (2) Were the ordinances of baptism and the Lord's Supper given to the church during the age of grace, or were they done away after Christ fulfilled the law?

Answers: (1) Peter was an apostle chiefly to the Jews, but he also preached to the Gentiles (Acts 15:7). (2) These two ordinances were not in operation in the church until after the Day of Pentecost, hence could not have been done away prior to that time.

A CHURCH PRECEDING CHRIST

H. W., *Chicago, Ill.*

Questions: (1) Was there a church before the coming of Christ? (2) Was the Holy Ghost in the world prior to the coming of Christ? (3) Please explain the latter part of Luke 7:28.

Answers: (1) There was a "called out" body of people in the Old Testament known as the nation of Israel, but no church considered as the body of Christ (Eph. 1:22, 23). Acts 7:28. (2) Yes. See Genesis 1:2; 6:3; Exodus 31:3; Judges 3:10; etc. (3) "Greater," not in character but because of his position in the new dispensation.

THE KINGDOM "WITHIN"

J. P. P., *Rochester, Ky.*

Questions: (1) What is the meaning of "the kingdom of God is within you?" (Luke 17:21). (2) What is the significance of the title, "Son of Man"?

Answers: (1) The phrase may mean "inside of you," in the sense that it is not something merely external or visible, which is true in a certain sense; or it may mean the kingdom is even now "in the midst of you," in the person of Christ, or as having already begun to be established. (2) The title "Son of Man" both closely identifies Christ with man and also as the new Head of the race. This latter will be more in evidence when He returns to establish the kingdom of the Son of Man (Matt. 19:28).

ASSURANCE OF SALVATION

S. A. M., *Winnipeg, Can.*

Question: What scriptural assurance of salvation is there for me, for I have not wholly followed my Lord? The only assurance I have is based upon Christ's command to forgive.

Answer: We have not the space in which to answer the many passages which trouble you, most of which, however, seem to have no particular application to your need. According to

your own testimony you evidently were saved when a young woman, but afterwards there came a period when you did not wholly follow your Lord. You realize this, have repented, and now love the Lord and love His Word. Did He not say, "Him that cometh unto me I will in no wise cast out" (John 6:37)? Since you have come to Him He surely has kept His word and received you. You now believe on Him as you never believed before, hence you *now* have eternal life (John 6:47; 10:28). For your comfort and assurance see also the following passages: Romans 8:35-39; 1 John 1:9; 4:15; 5:1; Jude 24.

SPIRIT, SOUL, BODY, LIFE

W. A. C., *Hamlet, N. C.*

Questions: (1) Please draw the distinctions between spirit, soul, body, and life. (2) Is Christ to come the third time? (3) Are there to be two more resurrections?

Answers: (1) Spirit is that part of man through which he has communion with God. The soul is that part of man through which, by means of the bodily senses, he has contact with the world. The body is purely physical or material. When the person who dwells in the body departs we speak of death. Life is the opposite of death, but nobody knows really what life is. (2) The Bible does not mention any third coming of Christ. (3) There are two resurrections for mankind, and both are future.

SECURITY OF THE BELIEVER

E. E. M., *Pittsburgh, Pa.*

Question: Is it possible for one who was saved, became a soul-winner, and afterwards a backslider, to so harden his heart and sin against the Holy Spirit as to be finally lost?

Answer: When a person is born from above by the regenerative power of the Holy Spirit he cannot be lost, because he has become partaker of the divine nature and also because God is able to keep him. But in considering this matter two things must be borne in mind: First, that a person may seem to be a true follower of Christ and yet all the time be a child of Satan, as was the case with Judas. Second, that a true follower of Christ may deny Him and backslide, as was the case with Peter. In the case of those who, like Peter, deny their Lord, but yet are truly His, we believe they will be brought to a keen consciousness of their sin and repent. The way back to God always is open to those who truly repent of their sins. "Him that cometh to me I will in no wise cast out." But believers in "eternal security" need to hold this doctrine so as to give no ground for laxity or for presumptive living.

Questions: (1) Can any one that has been born again, or regenerated, fall from grace? (2) Is it scriptural to vote people into the church? (3) Is there any Scripture for close communion?

Answers: (1) Psalm 97:10; 1 Samuel 2:9; Proverbs 2:8; Psalm 36:28; 2 Timothy 4:7; Jude 3; John 3:36; John 1:12, 13; 10:28, 29, etc. (2) Nobody can be voted into the church which is the mystical body of Christ, but may be accepted by vote into a local church. (3) Only in the sense of excluding those who do not belong to Christ. 2 Corinthians 6:14-17.

SALVATION OF INFANTS

E. R. H., Nora Springs, Iowa.

Question: Are all children who die before or soon after birth, and unbaptized, lost?

Answer: Of course mere water baptism would save none of them, but we believe they are saved. Although inheriting a sinful nature and needing regeneration (Eph. 3:2), special provision has been made for them. They who die in infancy, before being able to choose right and wrong, are not morally accountable, and "receive salvation from Christ as certainly as they inherit sin from Adam" (Rom. 5:19-21). We cannot believe that God will eternally condemn those who are incapable of exercising faith in Christ. His love for babes excludes any thought of unjust condemnation (Matt. 19:13, 14).

SINNERS BEFORE MOSES

L. N. W., Holmes Park, Mo.

Questions: (1) Were the souls of those dying between Adam and Moses banished to eternal torment? (2) Did physical death and eternal separation from God constitute the entire penalty of Adam's transgression? (3) Is the lake of fire and eternal torment the penalty of our personal sins under both law and grace?

Answers: (1) We should say that your reference (Rom. 5:13) would indicate just the opposite. (2) No; for there was also the curse upon man during his life upon earth and also the curse upon the ground (Gen. 3:16-19). (3) So far as indicated the wicked dead who are cast into the lake of fire (Rev. 20:12-15) belong to all preceding generations, and they are to be judged according to their works.

DIVINE GUIDANCE

R. B., Cleveland, O.

Questions: (1) Should a consecrated Christian depend entirely upon the guidance of the Holy Spirit in quitting one employment for another? (2) Why did Christ make wine and drink it at communion, if wine-drinking is sinful? (3) Why could saints in the Old Testament drink and have more than one wife, but now one could not be a Christian and do such things? (4) Can evil spirits be seen, and appear as spirits of the dead? (5) Is the description of heaven and hell in the Bible purely figurative? (6) Did God have to employ natural and scientific laws in the creation of the universe, as

evolutionists claim, when He many times worked miraculously and instantaneously?

Answers: (1) The sole guidance of the Holy Spirit is sufficient for the few who, like Paul, are fully instructed in the Word and who also are able clearly to recognize that guidance. But many seemingly consecrated Christians are too immature, too ignorant, and inexperienced to depend solely upon what they may consider the guidance of the Holy Spirit. (2) There is a vast difference between taking a sip of wine at the Lord's Supper and "wine-drinking." (3) Even in Old Testament wine-drinking to excess was condemned, and polygamy did not exist from the first. We should also bear in mind the moral standards of the times. (4) We believe that evil spirits may simulate the dead. (5) We do not regard the descriptions of heaven and hell as purely figurative. (6) God is not subject to natural laws. His present ordinary method of working is by what we call "natural law"; but since He is the First Cause of all nature He is above and superior to His own laws, and can operate independently of them. The very term "creation" places God before the universe and makes Him independent of it.

BRIEF MENTION

H. E. K., Toledo, O.

The reference about the elder women teaching the younger probably is Titus 2:3, 4.

C. H. L., Mansfield Center, Conn.

Science has not proved that man was on the earth "remote thousands of years before Adam and Eve."

S. C. F., Newburg, N. Dak.

Since there are serious errors in "Millennial Dawnism" or "Russellism," we do not recommend any of their books. See *Errors of Millennial Dawn* by Dr. James M. Gray. Price five cents.

H. T. C., Centralia, Ill.

(1) Ezekiel 18:24 refers only to the morally upright, not to the "born again" ones.

(2) The word "water" in 1 John 5:8 refers to the water of baptism, and, as in verse 6, has reference to the baptism of Jesus.

A. N., Chicago, Ill.

While statements have appeared in the daily papers that the head of Zion City believes the earth is flat, we have not been able as yet to obtain his verification of them. The phrase "four corners of the earth" is used figuratively, just as we also say "the four points of the compass."

W. M., Ithaca, N. Y.

We see nothing in Acts 8:15, 16, to support the doctrine of a second work of grace. At that time the Holy Spirit seems to have been given only in connection with the presence or agency of the apostles. Hence although these believers had been baptized, it was necessary for Peter and John to come down from Jerusalem in order for them to receive the Holy Ghost.

C. A. R., ———, ———.

Ephesians 4:8. "He led captivity captive," probably includes those who came out of their graves (Matt. 27:53),

and also all the saints who had died prior to the event here described. ■

1 Peter 3:19. Dr. James M. Gray holds that these spirits are the evil angels who transgressed in the days of Noah and became "spirits in prison." See his book, *Spiritism and the Fallen Angels* (Revell).

S. A. S., Clay Center, Kan.

This reader takes exception to our statement in the July number about *Samuel the Priest*, and we gladly sustain the exception; which is to the effect that since Samuel was a lineal descendant of Kohath, the son of Aaron, he was a priest. Thank you.

W. H. S., Charles City, Iowa.

(1) It would seem to be wrong to classify John Wesley as an evolutionist, as we now understand the term, for he lived before the modern scientific era.

(2) So far as men are concerned, holiness is only relative. Therefore the Christian experiences a conflict. Like Paul we all need to fight in order to keep the body under and bring it into subjection. 1 Corinthians 9:26, 27.

(3) See answer to E. E. M., Pittsburgh, Pa.

EVANGELISM FIRST!

The Bible Institute Colportage Ass'n of Chicago is first of all an evangelizing agency.

In respect to sin, we labor for definite conversion to Christ, the perfect Saviour.

In respect to the present trend in Protestant churches towards rationalistic unbelief, we labor to warn and teach against this subtle deception and blasting apostasy.

In respect to the dangers threatening the religious and civil liberties won by our fathers and embodied in the principles of Protestantism, we labor to conserve "that liberty wherewith Christ hath made us free."

The Gospel is the great means of accomplishing these ends, and the GOSPEL IN PRINT is the particular means at our disposal.

Christian business men, lovers of Christ, of truth, and liberty, consider the D. L. Moody Missionary Book Funds as the best, easiest and quickest means of bringing the Gospel to thousands otherwise neglected, save by the enemy. Your contributions are solicited.

Preachers, teachers, parents, lovers of peace and righteousness, the literature of unrighteousness is upon us as a flood; wherefore consider the power of true-to-the-Word books, pamphlets, and tracts as means of sowing, watering and cultivating the Gospel seed. Send for catalogue and descriptive literature.

Sinners saved by grace, everywhere, lovers of the souls of men, who will take the Gospel to the people if you do not? For this the Association was founded to train and equip colporters, for all or part time, to disseminate salvation literature. Correspondence invited.

822 North La Salle Street,
Chicago, Ill.

Moody Bible Institute Monthly

International Sunday-school Lessons

P. B. Fitzwater

September 9

John Mark

Mark 14:51, 52; Acts 12:12, 25-13:13; 15:36-40; 1 Pet. 5:13; 2 Timothy 4:11

Golden Text:—"Whatsoever thy hand findeth to do, do it with thy might."
—Ecclesiastes 9:10.

I. Mark's Home Life (Acts 12:12).

He had the wholesome influence of a Christian home, for his mother was a godly woman. Even when it was perilous to be known as a follower of Jesus, she was not afraid to have a prayer meeting in her home. There is no heritage to be compared to that of a godly home. Nothing has such a far-reaching influence upon the life of a young man as the memory of a praying mother. Children coming from such homes usually make good in life.

II. Mark with Jesus in Gethsemane (Mark 14:51, 52).

At the sight of the Roman guard, the disciples "all forsook Him and fled." This timid lad still followed the Lord till laid hold on by the young men. He then fled, leaving behind him his linen garment. This Gethsemane experience doubtless had a decided effect upon his life.

III. Mark a Servant of Paul and Barnabas (Acts 12:25-13:5).

Mark was with the company when Peter told of his wonderful release from prison. This doubtless made a great impression upon him and was the beginning of his desire to accompany the missionaries of the cross. He was not a missionary on the same footing as Paul and Barnabas, but an attendant upon them to look after their needs.

IV. Mark Deserting Paul and Barnabas (Acts 13:13).

We are not told the cause of this desertion. Three conjectures, one or all of which had a bearing upon his actions, are offered.

1. Homesickness. His home was of easy circumstances if not wealthy. As they were carrying the gospel into the rough, mountainous country, occupied by rough, half-civilized people, the metal of this young servant was tried. We ought not too readily condemn him, for we know how trying it is to leave home when struggling against the rough world. While sympathizing with him, we must remember that duty is stronger than the tender ties of life. The time comes when the soldier must spurn the ties which bind him to father, mother, wife and children, in response to the call of duty. The missionary must turn his back upon home, native land, and friends in his devotion to his Lord.

2. Disbelief in Foreign Missions. There was a common prejudice among the Jews against taking the gospel to the Gentiles. When he saw that these missionaries were going to the "regions beyond," his prejudice may have caused

him to turn back. Some today, not Jews, are prejudiced against foreign missions.

3. Cowardice. The dangers before them were not imaginary but real. The missionary today often faces awful dangers, unhealthy climate, wild beasts, deadly serpents and insects, and savage and cannibalistic men. All are more or less fearful although they may try to conceal the fact. However, fear is no excuse for cowardice for we are linked to the Almighty by faith; there is nothing in heaven or earth that can harm us. Courage is required of those who would do the Lord's work. "Quit you like men" is the ringing challenge to all.

V. Mark with Peter in Babylon (1 Pet. 5:13).

Some years after Mark's desertion, when Paul and Barnabas were arranging for a second evangelistic tour, they had a sharp dispute over the question of taking Mark with them. Paul would not consent to Mark's accompanying them, so "they departed asunder one from the other." Mark went with his uncle. By this time he must have been cured of his cowardice, for we see him associated with Peter in Babylon. He had found himself, and, therefore, was not afraid of the enemies in that city.

VI. Mark Honored by Paul (2 Tim. 4:11).

Paul is now an old man in prison. Mark is a middle aged man associated with Timothy at Ephesus. Mark had proved himself, for Paul gives the pleasing testimony that "he is profitable unto me for the ministry." Mark is an example of one who made good in spite of his early backsliding. Those who are genuine will redeem themselves from all failures. Failures can be made stepping stones to higher and nobler things.

September 16

Luke the Beloved Physician

Luke 1:1-4; Acts 1:1; 16:9-15; Colossians 4:14; 2 Timothy 4:11

Golden Text:—"A friend loveth at all times and a brother is born for adversity."—Proverbs 17:17.

I. Luke the Historian (Luke 1:1-4; cf. Acts 1:1).

Luke was a writer of great distinction. His style is clear and picturesque. The pieces of writing left us are the Gospel of Luke and the Acts. According to Acts 1:1, 3 the Gospel was written to set down in order the things which Jesus began to do and to teach, and to show what the risen and ascended Lord was continuing to do and to teach. While here on earth He only began to do and to show certain things, but from His place of glorious exaltation, He is continuing His mighty works by the Holy Spirit through the disciples. Concerning the contents of the Gospel, he asserts

first, that the source of his information was recorded statements of eye witnesses. He assures us that these statements have been verified by him. Secondly, that he had made a systematic statement of these facts in order to strengthen the faith of his friend, Theophilus.

II. Luke the Beloved Physician (Col. 4:14).

He evidently was a skilled physician as his descriptions of the diseases which Jesus cured show. His description of the symptoms of the diseases shows his capability. It was left to the physician to portray with vivid exactness the virgin birth by means of which the eternal Son became incarnate. He was not only skillful but tenderly sympathetic. This sympathy is shown in his portrayal of the Great Physician in His compassion for the poor, helpless and suffering people. What untold good a skillful and sympathetic Christian physician can do! No one gets so closely into touch with human life as a physician.

III. Luke the Companion of Paul (Acts 16:9-15).

1. Paul's Need for a Physician. There is clear evidence that Paul had some physical ailment which made the service of a skillful physician most desirable. When the call came to go to Europe with the gospel, Luke joined Paul and became one of his most helpful companions. This is one example of what a faithful Christian physician can do for a fellow.

2. Luke's Fidelity. "Only Luke is with me." He was no mere far-away friend. He stood by Paul in storm and calm. Paul was now in the cold jail awaiting execution. What a great comfort it must have been to know that this faithful physician was with him. He was with him at Philippi, Miletus, Jerusalem, Caesarea, before Felix and Festus, on the voyage to Rome, with him in the Roman jail, through the Roman trial, and perhaps a spectator of his execution. It cost Luke a great deal to do this, but he no doubt considered it a labor of love, even feeling the call of God as really as Paul. Nothing is known of Luke after Paul's death. Tradition has some interesting things to say, but no word of certainty.

September 23

Timothy a Good Minister of Christ Jesus

Acts 16:1-3; Philippians 2:19-22; 2 Timothy 1:1-6; 3:14, 15

Golden Text:—"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Timothy 4:12.

I. Timothy's Parentage (Acts 16:1).

His father was a Greek and his mother a believing Jewess. On his mother's side at least, he had a godly ancestry. Usually the mother makes the son. A pious mother and a pious grandmother were back of Timothy. How thankful we ought to be to God for a godly ancestry. Christian heredity and training constitute the essential elements for a Christian life.

II. Timothy's Training (2 Tim. 1:5; 3:14, 15).

His wise and faithful mother and grandmother carefully nurtured him in God's Word. He knew the Scriptures from his childhood through their training. The faith which came to him from his grandmother through his mother did not come through the laws of heredity, but through careful training and teaching. Grace is not reasoned by the laws of heredity. The factors involved in his training were godly ancestors, a Christian home, and a diligent study of the Scriptures.

III. Timothy's Call (Acts 16:1-3).

While on Paul's second missionary journey in company with Silas, Timothy was found at Lystra near Derbe. Perhaps he had been converted on Paul's first missionary journey, but hearing a favorable report of him by the brethren, Paul circumcised him so as not to offend the Jews, because his father was a Greek. This was not contrary to the decision of the Jerusalem Council. It was a case where conciliation could be made without compromise of truth. From this time to the end of Paul's life, he and Timothy were boon companions. They were as a loving father and a dutiful son.

IV. Timothy's Character.

1. Of a Retiring Disposition (2 Tim. 1:6). He had received a gift from God at the hands of the Apostle, but it needed to be stirred up, that is, fanned into a flame. Such a temperament would mature in touch with a great personality like Paul. It is highly important that everyone store up the gift which God has given him.

2. Courageous (2 Tim. 2:1-8). Having been stirred up, he was freed from the spirit of fear and deliberately identified himself with Paul in his sufferings and trial. Courage is greatly needed in doing the Lord's work.

3. Faithful. He tarried in the difficult field of Ephesus through many years. He was the only man of the needed fidelity to minister to the Philip-pians (Phil. 2:20). The secret of his faithfulness in such a position was his fidelity to the Word of God.

V. Timothy's Ministry.

1. As a Fellow-missionary with Paul (Phil. 2:22).

2. As Pastor of a Church at Ephesus. Here he labored for many years tactfully meeting the difficulties of that great church. The Christian minister should believe in the Scriptures as God's Word and be able to rightly divide it so as to meet the needs of those who hear him. This is the only way to meet the difficulties that arise in the pastor's labors.

September 30

Review: Great Men and Women of the New Testament

Devotional Reading: Hebrews 11:13-16, 39, 40

Golden Text:—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth

Beautiful Girlhood

By MABEL HALE

A book for girls of teen age; the period when a girl is changing from childhood to womanhood is what this author terms girlhood. It is the period when a girl is molding her character for future success or failure.

In a friendly spirit, Mrs. Mabel Hale opens a heart-to-heart talk on the problems and questions that lie near to the heart of teen-age girls. A straightforward conversation that does not touch the sex question. The purpose is to help the girl develop a personality and character that is sure to win for her the admiration and confidence of her friends and associates. It points out the stepping-stones to success, and also shows the snares in the path of a careless life. It helps girls to find themselves.

GIFT BOOK STYLE. This book is attractively made. Each page is enclosed with a delicate blue border. The binding of blue cloth has a medallion in colors as part of the front-cover design. Comes wrapped in water-silk embossed tissue. **\$1.00 post-paid.**
GOSPEL TRUMPET COMPANY BLDG. S-19 Anderson, Ind.



so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1.

With the senior and adult classes, three methods of review may be profitably employed:

1. The descriptive word method as presented in *Peloubet's Select Notes*.

1. Brave John the Baptist.
2. The Faith-Filled Virgin Mary.
3. Impulsive Peter.
4. Loving John the Apostle.
5. Thoughtful Matthew.
6. Ardent Mary Magdalene.
7. Busy Martha and Open-Hearted Mary.

8. Faithful Stephen.
9. Generous Barnabas.
10. The Many-Sided Paul.
11. Timid Mark.
12. Helpful Luke.
13. Consecrated Timothy.

2. Presenting life lessons as given in *Crannell's Pocket Lessons*.

1. Woman Lessons.

1. Mary: Glorified Motherhood. Lesson 2.
2. Magdalene: Adoring Gratitude. Lesson 6.
3. Martha-Mary: Rounded Womanhood. Lesson 7.

2. Leader Lessons.

1. Peter: Compacted Zeal. Lesson 3.
2. John: Ripened Love. Lesson 4.
3. Paul: Passionate Devotion. Lesson 10.

3. Helper Lessons.

1. John: Faithful Pioneering. Lesson 1.
2. Matthew: Divine Transformations. Lesson 5.
3. Stephen: Heroic Witness. Lesson 8.
4. Barnabas: Greatening Greatness. Lesson 9.
5. Mark: Return of the Quitter. Lesson 11.
6. Luke: Double Healer. Lesson 12.
7. Timothy: The Glorious Ministry. Lesson 13.

3. The summarizing of contents. The following is suggestive:

Lesson I. John the Baptist was a humble and courageous man. He did not take honor to himself nor trim his message to suit the crowd.

Lesson II. Mary should not be

Communion Ware of Quality



Best materials. Finest workmanship
ALUMINUM or SILVER PLATE
Send for Illustrated Catalog with
REDUCED PRICES

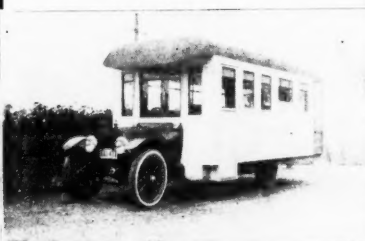
INDIVIDUAL COMMUNION SERVICE CO.
Room 307 1701-1703 Chestnut Street, Philadelphia, Pa.



LEARN PIANO

FREE BOOK
This Interesting Free Book shows how you can become a skilled player of piano or organ at quarter usual cost. It shows why one lesson with an expert is worth a dozen other lessons. Dr. Quinn's famous Written Method includes all of the many important modern improvements in teaching music. Brings right to your home the great advantages of conservatory study. For the beginner or experienced player. Endorsed by great artists. Successful graduates everywhere. Scientific yet easy to understand. Fully illustrated. All music free. Diploma granted. Write today for free book.
QUINN CONSERVATORY, Studio MB69 598 Columbia Road B STON. 25, MASS.

FOR SALE



\$1,000 Cash—Worth \$2,500

AN UNUSUAL OPPORTUNITY

To Purchase a Gospel car fully equipped for living purposes

In good order throughout, will negotiate all country roads. Built on 1914 Cadillac Chassis, Tires perfect—Built 3 Years. Just finished a 1,500 miles trip. **Dimensions—Body 15 ft. long, 7½ ft. wide, 6½ ft. high.**

Platform on back to speak from. Must be purchased for religious work.

Reason for selling—no more use for same.

Address:

REV. BERT WILLIAMS

47 Leicester St., Perry, New York
Car can be seen at same address

worshiped, but she is worthy of great honor. Her faith made her to acquiesce in the Lord's will in spite of the fact that she knew that her character would be suspected.

Lesson III. Peter, while being fickle and cowardly, is a fine example of the transforming power of God's grace.

Lesson IV. John the apostle was a reticent man. He did not say much about himself, but was passionately in love with his Lord.

Lesson V. Matthew, though humble, was a man of force of character and decision. He left all and followed Jesus.

Lesson VI. Mary Magdalene, because she was saved, was steadfast in her devotion to the Lord. Because of this she was able to tell the good news of the resurrection to the discouraged disciples.

Lesson VII. Mary and Martha both loved the Lord. Martha was mistaken as to the best way to please Him. Mary chose the good part in fellowship with her Lord which has made her name immortal.

Lesson VIII. Stephen was so completely filled with Christ that his face shone as the face of an angel.

Lesson IX. Barnabas was a good man and filled with the Holy Ghost. Therefore, he was qualified as a leader of men.

Lesson X. Paul's knowledge of Jesus was so real that he had as his supreme aim to magnify Him.

Lesson XI. Mark, though having turned back from the work, was restored and became a great and honored minister of Christ.

Lesson XII. Luke, the skilled and popular physician, gave himself up to be the attendant of the missionary of the Cross.

Lesson XIII. Because of Timothy's religious training, he became a worthy minister of the gospel.

October 7

Abraham a Blessing to the Whole World

Genesis 12:1-3; 18:17, 18; 22:15-18

Golden Text:—"In thee shall all families of the earth be blessed."—Genesis 12:3.

I. Abraham's Ancestors (Josh. 24:2, 14).

Abraham's people were idolaters. Very likely as a young man, he himself worshiped idols. Tradition furnishes us with some interesting stories touching his struggle against idolatry. At any rate, his experience was such as to well qualify him to be the head of a people whose God was the Lord. He knew how hopelessly disastrous idolatry was to the morals of the people, and, therefore, would be able to lead them back to God.

II. Abraham's Call (Gen. 12:1; cf. Acts 7:2, 3).

God came to him in Ur of the Chaldees and said unto him,

1. "Get thee out of thy country." One is tied to his country with a strong bond. Abraham had lived on; enough

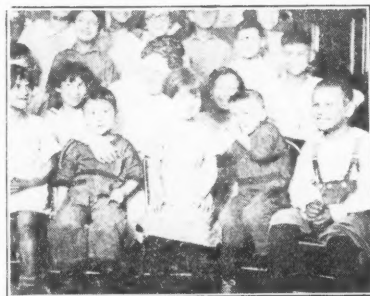
September, 1923

No more blessed ministry

can be engaged in than that of telling to these dear Jewish children the Story of a Saviour's love. He is still ready to take them up in His arms and bless them. Let us tell you of our work through **THE GLORY OF ISRAEL**, our 32 page magazine, published bi-monthly, \$1.00 per year.

THE NEW COVENANT MISSION

Reed and Crawford Streets
Pittsburgh Penna.



to have formed strong attachments to his country.

2. "Get thee out from thy kindred." Abraham was not only to leave behind him his native land, but his relatives as well, even his father's house. Since his kindred were idolaters, he must leave them. Abraham was to become a pilgrim, to be without a home. Even in Canaan, the only land he ever owned was a burial place.

3. "Into the land that I will show thee." He was not told what or where the land was. "He went out not knowing whither he went" (Heb. 11:8). While he dwelt in tents during his earthly sojourn, yet "he looked for a city which hath foundations whose builder and maker is God" (Heb. 8:10). And thus he was a typical believer called out from his family and country, and renouncing idolatry, he walked by faith, testifying to his and succeeding generations the faithfulness of God. It costs to obey God, but there is an abundant recompense.

III. God's Promise to Abraham (Gen. 12:2,3; 18:17,18).

1. The Father of a Great Posterity (v. 2). This has been literally fulfilled. He was not to go out primarily for what he could get, but for what he could do. The minister and missionary forget their own personal blessings in the supreme joy of their converts who are the fruits of their labor. No name in all history equals that of Abraham in its honorable influence. His is the name of honor among Jews, Mohammedans, and Christians. They all acknowledge him as father.

2. A Blessing to Others (vv. 2, 3). He was not only to become great and to share God's blessings, but to be a blessing to others. He has become a blessing to countless multitudes. This is the prevailing law of the spiritual life—being blessed to be a blessing. Those who respond to this law become the very touchstone of God, so precious that God will bless those who bless them, and curse those who curse them. God makes common cause with His people. So vitally is He one with them that it is a serious thing to mistreat them. To maltreat God's children is to lift the hand against God. No one who goes against Him can prosper. Not only is this so with reference to wilful acts against His children, but neglect or refusal to do good to them. Christ regards

all acts for or against them as for or against Him.

IV. God Testing Abraham (Gen. 22:2-18).

Abraham's faith was shown in that he obeyed the call of God and left his land and kindred, but his faith reached its highest point in offering Isaac. For many years, he had waited for the fulfilment of God's promise as to his heir. At last that promise was a reality. Abraham's hope was not the ordinary hope which fills the heart of every father, that his name and work may be perpetuated through his son. A new nation and the world's Saviour were to spring up from Abraham through this son. Through this great ordeal, his faith responded enabling him to believe that God would give Isaac back from the dead (Heb. 11:17-19). God tries all His children; the more important, the more severe the trial.

Mention Moody Monthly when writing to your friends.

EVOLUTION AT THE BAR

By Philip Mauro

Deals with a truly vital subject by an original method which makes it specially valuable to STUDENTS and others who are exposed to these modern teachings which have sprung from the now discredited theory of Darwin. States the material facts so fully as to give all one needs in order to discuss the subject intelligently and to form his own opinion about it.

Should be part of the Equipment of every scholar in our Schools and Colleges.

The *Sunday School Times* says:

"The Book is a GODSEND to this needy age. Christian Parents and Teachers will do well to master its contents if they would safeguard themselves and their children from the God-denying, Death-dealing Doctrine of Evolution."

"Christian Parents," act now on this advice. Provide your children with this "Safe-guard" against one of the greatest perils of these "Perilous Times."

Fourth Edition Now Ready
Price 75c. 3 Copies \$2.00

HAMILTON BROS.

Scripture Truth Depot
120-M Tremont St., Boston 9, Mass.

Missionary Department

Robert H. Glover

"And beholding the man which was healed standing with them, they could say nothing against it."—Acts 4:14.

Those stubborn Jewish priests and scribes were incensed at Peter and John and their preaching of Jesus Christ. There were no lengths to which they would not go to silence them if possible. But their hands were tied and they were speechless. There, within sight of everyone, stood a man miraculously healed in the name and by the power of the very One whom these religious bigots were defaming. The ugly fact (for them) was that the message of those despised fishermen-missionaries worked. It produced results which could not be gainsaid.

Precisely thus has it been with the missionary enterprise ever since. Skeptics and critics have pitilessly pelted the missionaries with the hail of ridicule, or hurled at them the mud clods of aspersion. The missionaries have usually been too busy to reply nor was any reply necessary. Missionary results have always been an amply sufficient answer to missionary criticisms. The evidence supplied by the spectacle of savage cannibalism turned into saints and heroes, idolatrous practices into pure divine worship, gross ignorance into high intelligence, degraded and warring heathen tribes into peaceful and industrious Christian people, is overwhelming and incontestable.

Only let Bishop Crowther of Nigeria, King Khama of Bechuanaland, Neesima of Japan, Pastor Hsi of China, Kapiolani of Hawaii, Daniel Bulu of the Solomons, and a host of others stand forth, and what can the critics of missions possibly have to say? We make bold to assert that the records and results of foreign missions constitute the greatest of all evidences of Christianity. They changed such eminent observers as Robert Louis Stevenson and Mrs. Isabella Bird Bishop from unsympathetic critics to warm friends and supporters of missions, and they will do the same for every other honest person who takes the pains to investigate.

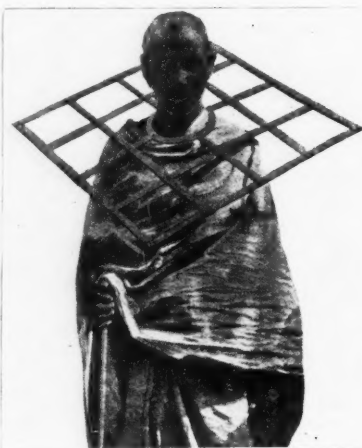
DARWIN'S TESTIMONY

The eminent naturalist and evolutionist, Charles Darwin, dubbed the Patagonian Indians "the missing link" between man and monkey, and declared them incapable of moral discernment. Allen Gardiner accepted the challenge and so wonderful were the results of the missionary work he initiated among those most degraded savages that Darwin later wrote Gardiner's Society: "The results of the Tierra del Fuego Mission are perfectly marvelous, and surprise me the more that I had prophesied complete failure." He actually enclosed in his letter a check for £50 as a contribution to the society, and requested the honor of being made one of its honorary members.

DESPERATE NEED IN EUROPE

The second bulletin of the American Christian Relief Mission for suffering Christians and others in Central and Eastern Europe reports the receipt and use up to June of over \$31,000. This sum was used in Ukraina, where there are 5,000 Christian congregations in great privation, and in Finland, Poland and Bulgaria. In addition, five large shipments of warm clothing and shoes were sent, aggregating 45 tons in weight and thousands of dollars in value.

The giving of this material relief is opening the way also for the preaching of the gospel. Appalling need still exists and the good work is continuing. The Mission's offices are at 219 N. Broad St., Philadelphia, and 156 Fifth Ave., New York City.



TRYING TO EARN SALVATION BY AFFLICTION

This Hindu has an iron framework riveted around his neck so it cannot be slipped off. When this picture was taken he had worn this iron frame for three years. It is so made that he cannot rest his head or lie down. His face shows the agony he suffers. He chooses to suffer this way, believing that he will thus earn salvation. He represents millions in India who are torturing their bodies in this or other ways with the hope of gaining salvation. Who will go or help to show them the "better way"?

IN PERILS BY ROBBERS

A graphic account comes from Rev. and Mrs. Leonard J. Christian, American Board Mission, Foochow, China, of their falling into the hands of brigands on a recent journey into the interior. They were stripped of money, most of their clothing and everything else they had along, and Mr. Christian was bound and carried off to the mountains. But their hearts were kept in peace and lifted to God in prayer. He heard and answered and a quick release and deliverance followed. Mrs. Christian was the first M. B. I. Evening Class student to go to the foreign field. Mr. and Mrs. Christian have been missionaries for thirteen years, and the fact that the above experience is the first of its kind they have ever had goes

to emphasize the present unsettled conditions in China today. From many other parts of China come similar reports of chaotic conditions. China is in grave peril and needs the prayers of Christian people as perhaps never before.

A PAGE FROM AN AFRICA MISSIONARY'S DIARY

Willis R. Hotchkiss writes from East Africa: "Every time I go my round of inspection of our out schools I am reminded of those words of Mrs. Browning, 'Earth's crammed with heaven, And every common bush afire with God.'

For every day some new phase of the perpetual miracle of God's grace to sinners is brought to view. I wish I could take you with me on such a round. It's monotonous going, for the outside of a mule is hardly as satisfactory as the inside of an automobile. Perhaps some day we may be enabled to multiply our efficiency by having a 'Ford,' as our boys call them, but meanwhile come along and get a soul tonic with me.

"Twenty-one miles out we come to the first school. We scarcely have time for a hasty supper ere the waving of lighted sticks in the darkness, in lieu of lanterns, heralds the approach of our audience. They crowd into the school house and the life of Christ is thrown on the screen. And while we tell the matchless story we are sensing the awe of the fact that always there is some one present who has never heard it before.

"This is a sample of each day's program, though from here on the daily stages are a bit shorter, which gives more time for conferences with the Christians at each station. Frequently they bring me problems that crop up in their Bible study. Here is a sample. Why was mist created before rain? Why was the veil of the temple rent from the top when Christ was crucified? And these questioners were naked savages a dozen years ago! Not one Christian in a hundred in America knows his Bible as do these black Christians. When one is lifted from such depths there is no question about 'Fundamentals'—the whole blessed thing is so fundamental. On a recent Sunday we had an almost continuous service from ten until four. Eighteen were examined and taken into the church. Finally we reached the Amalo River, the last of our outposts in that direction. We have visited seven of our twelve schools, and back of this thin line of light is a vast darkness. Forty dollars will support a school in that darkness, and at the end of the year some of those who have walked in the darkness will have seen the light of the glory of God in the face of Jesus Christ."

WHEN THE LIGHT BROKE INTO A HINDU HEART

Paul Rostad, '19, sends a most interesting account of one of his evangelizing tours, on which he visited twenty-five villages. He tells of discussions with haughty, self-righteous Brahmins who rejected his message. But he tells also of the wonderful conversion of an old Hindu in one village. While the mission-

No dy Bbl Inst'te Mont'ly

ary was yet speaking of sin and its awful consequences, this man cried out: "Oh, I am such an awful sinner. How can I be saved?" He went on to tell how for twenty years he had sought by fastings, long pilgrimages, and other means to get rid of his sins, but they still haunted him. The way of salvation through confession and faith in Christ was carefully explained. Thereupon the man threw himself upon the ground and poured out such a confession of sins as the missionary had never heard before. It was real agony

of soul. Then followed more instruction as to accepting the Saviour. Finally the light broke in, and with joy the man cried out: "I am saved. God has saved me. My sins are all forgiven. Oh, I am so happy. I never felt like this before!" When the missionary left that village it was with full assurance that that old Hindu had been made a "new creation in Christ Jesus."

Behold the power of the gospel, and the need of it for millions of other unreached souls!

NEGLECTED ARGENTINA

Ernest Gray writes from northern Argentina of the deplorable lack of missionaries in those parts. In the province of Victoria, where he is working, only ten or twelve are preaching the gospel among 600,000 people. In Corrientes, the province to the north, with a population of 360,000 including many Indians, a native Argentine is the only preacher. Still farther to the north are three provinces with no gospel work except one small station of the Seventh Day Adventists. Argentina's population is increasing fast, and there are said to be 2,500 places of over 2,000 people without any gospel testimony.

A FIJI MISSIONARY REQUESTS PRAYER

Horace E. Weaver, '17, writes from the Fiji Islands, where he is working under the M. E. mission among the immigrant laborers from India: "Our work in Fiji is among the Indian people, who now comprise about half the population of these islands. Most Indians here have some knowledge of the gospel but are generally indifferent to the claims of Christ. Yet we are constantly having people asking for teaching and baptism. We greatly need more native workers. A shortage of funds is retarding the development of this work. We would appreciate the prayers of all at the Moody Institute."

BRIEF ITEMS

The Oriental Missionary Society (commonly known as the Cowman and Kilbourne Mission) is this year celebrating its twenty-second anniversary. It has spread the gospel widely through Japan by preaching and literature, and its work has extended to the Loo Choo Islands on the south, the primitive Ainu in the north and Korea on the west. The mission now has 75 stations in inland Japan and 39 in Korea, and 700 preachers and Bible women have been graduated from its Bible training schools in Tokyo and elsewhere.

The Evangelical Union of South America publishes the following up-to-date facts about its work: It has 90 missionaries working in 82 stations and outstations in Argentine, Brazil and Peru. It maintains two orphanages and has also a farm of 10,000 acres among the Inca Indians of Peru. It employs Bible coaches and tents for evangelism in the Argentine, and a launch for work on the River Platte and its tributaries.

Dr. Tom Lambie (United Presbyterian Mission) whom God has so signally

used to re-open the door for the gospel in Abyssinia, has arrived back at Addis Ababa, the capital city, after his brief and busy furlough at home. He sends the good news that he has already secured a good location for his hospital and mission station, and was busy with plans to begin building as soon as the rainy season is over. Meanwhile, true missionary that he is, he is instant in season and out of season seeking to heal souls and bodies in that great and needy metropolis.

5,000 Christian Workers Wanted

to sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher
Dept. 11, Monon Bldg. Chicago, Ill.

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 47 2706 St. Vincent Ave., St. Louis, Mo.

Write for Price List

Bibles, Testaments, Mottoes,
Gospel Postcards and
Gospel Stationery

The Pentecostal Book House

10 Turn Pike Road
PLEASANTVILLE, N. J.

DO YOU KNOW?

That James H. McConkey's little devotional booklets are sent entirely free to any one interested enough to write for them?
That "GUIDANCE," one of his latest messages, is helping thousands of Christians in their places of perplexity?
That "THE SURE SHEPHERD," has proved a precious and comforting message to multitudes of God's own children?
That "CHASTENING" is giving to many a new vision of God's "Child-training," and the beautiful teaching associated with it?
That "THE GOD-PLANNED LIFE," may save some young friend of yours from a vital and grievous mistake in his choice of a life-work?

ADDRESS

SILVER PUBLISHING SOCIETY
Dept. H, Bessemer Building, Pittsburgh, Pa.

SAVE A SOUL FROM DEATH

This is being done in Africa, China, India, by Native Evangelists and Bible Women who are being supported for from \$30c to \$2.00 a week. \$15 to \$100 for a year. Write
Rev. H. A. Barton, Secy., Box M, 473 Greene Ave., Brooklyn, N. Y., for free literature.

Individual Cups



Over 40,000 churches use the Thomas Service. Clean and sanitary. Write now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box W Lima, Ohio.



White Pipe - Tono Folding ORGANS - 16 STYLES

are SWEETEST in quality of TONE; STRONGEST in volume of TONE; LIGHTEST in WEIGHT; MOST DURABLE in CONSTRUCTION; EASIEST to OPERATE; PRICES the most REASONABLE; GUARANTEE the BEST.

A. L. WHITE MFG. CO.
215 Englewood Av., Chicago
Dept. CW.

Individual Name Pencils

FOR PERSONAL USE

FOR GIFTS



Birthdays
Holidays
Greetings
Favors
Prizes
Awards

Name Stamped on very High Grade Hexagon Pencils: assorted colors or own choice. One name to a box; that is, whether a box of 3, 6 or 12 is ordered, all pencils to be same name.

Box of Twelve 75c; 12 boxes at 70c; 25 or more at 65c each.
Box of Six 60c; 12 boxes at 45c; 25 or more at 40c each.
Box of Three 35c; 12 boxes at 30c; 25 or more at 25c each.
Gross (144) Stamped Name of School or any wording up to 40 letters, \$6.50 gross, postpaid.

Striped Heteragon, School and College Colors, 30 kinds in stock. Black & Orange, Blue and Red, Green & White, Scarlet & Gray, Lavender & Gold, etc., any stamping up to 40 letters, \$6.75 gross, postpaid.

Remit Money Order, Draft or Check. Satisfaction Guaranteed.
The Ohio Pencil Co., 1361 Atlas Bldg., Columbus, Ohio

Extra Money for Your Church

Quickly and Easily Raised
Selling Messenger's 1924
Scripture Text Calendars

This Church Made \$51

Ann's Holkeboer, 9th St. Christian Re-

form Church, Holland, Michigan, says:

"We decided to try your plan in order

to raise money for missions. The 500

Calendars were distributed among 50

members and sold in their spare time

in 10 days. We recommend the sale of

your calendars to any class or society."

Churches everywhere suc-

cessfully raise money for budgets, pledges, etc.

clearing net profits of \$50 to \$100. Easy to sell. Big

profits. An article for church sale that has no equal.

Every family needs one and buys on credit

as well as the desire to help the church.

Kalamazoo, Michigan, North Presby-

terian Church, says:

"Our treasurer sent for one hundred

calendars which were sold before they

arrived. Afterwards sent for two

hundred more which were sold quickly,

and we are closing our year with a good

amount of money in our treasury

which we could not have had if we had

not sold your beautiful calendars."

Plan Endorsed by Ministers

Ministers everywhere endorse our plan

as a dignified method of raising money for the church.

Calendars now ready. Write today for Messenger's Money

Making Plan and Special Prices to Churches.

MESSENGER PUBLISHING CO.

314 W. Superior St., Dept. Chicago, Ill.



For Sermon and Scrap Book

William Norton

"SHOW THY MARVELOUS LOVING-KINDNESS"

Psalm 17: 7

A prayer of David. The meaning of the word "marvelous."

1. *Marvelous in its Antiquity.*
"before the foundation of the world."
2. *Marvelous in its Character.*
Ask the natural man and spiritual.
3. *Marvelous in its Immutability.*
(1) God does not change. His love to Israel (everlasting).
(2) Christ washing His disciples' feet.
4. *Marvelous in its Works.*
(1) On our behalf.
(2) Within us.
David, "Thy gentleness;"
Paul, "The love of Christ."
—James M. Gray.

BIBLE READING ON REPENTANCE

1. An Imperative Necessity.—"Except ye repent" (Luke 13:3; cf. Acts 2:38).

Examples of the exercise of it—(a) David (2 Sam. 12:13); (b) Manasseh (2 Chron. 33:12, 13); (c) Job (Job 42:6); (d) Peter (Matt. 26:75); (e) Zaccheus (Luke 19:8).

2. An Impeachment of Self.—"I have sinned."

This includes a sense of sin (Jer. 31:19); (2 Chron. 6:26), etc.

3. An Impulse from Above—See Acts 11:16 and 2 Tim. 2:25.

Knowledge of sin is by the law; this is the knowledge of God's character—(a) Judgment in justice (Rev. 3:19); (b) Long-suffering (Gen. 6:3; cf. 1 Pet. 3:20); (c) Goodness (Rom. 2:4).

—S. R. Cambie.

"POSSESSING OUR POSSESSIONS"

Obadiah 17

I. In Christ. 1 Cor. 1:30; 3:21-23.

Justification by faith through grace.

Sanctification by faith through the operation of the Trinity.

Reconciliation by the death of His Son.

Glorification eternally with Him in the heavens.

II. In Salvation and Accompanying Blessings. Heb. 6:9, 10.

Victory in all things.

Peace and righteousness.

Joy in spiritual life.

Love for God and man.

Everlasting inheritance with the Father.

III. In Heaven Itself Finally. John 17:24-26; Josh. 1:1-3; Rev. 21: 22

All attending blessings God has prepared.

Fellowship of friends and relatives.

Personal mansions will be ours with celestial glory.

God the Father, the Son, and the Spirit will be our eternal joy, comfort, and life!

—J. T. Larsen.

REQUISITES FOR SERVICE

1. *Submission*, Rom. 12:1, 2.
2. *Commission*, Matt. 28:19, 20.
3. *Ambition*, Phil. 3:14.

—W. A. Rowland.

THE "WAY" IN PSALM 119

1. The undefiled in the Way, vv. 1, 3.
2. The clean Way for young men, vv. 9, 10.
3. The directed Way, v. 5.
4. The Way of Thy precepts, v. 27.
5. The Way of truth, v. 30.
6. The Way of Thy Commandments, vv. 32, 35.
7. "Quicken thou me in thy way," v. 37.
8. "Thy word . . . is a light unto my path" (Way), v. 105.
9. "Therefore I hate every false way," vv. 104, 128.

—J. T. Larsen.

TWELVE THINGS PERTAINING TO CHRISTIANS, IN LUKE 12:35-58

1. **The Girding** (Loins).
2. **The Burning** (Lights).
3. **The Waiting** (Longing).
4. **The Watching** (Looking).
5. **The Wedding** (Love's feast).
6. **The Coming** (Lord's return).
7. **The Knocking** (Listening).
8. **The Opening** (Lifting latch).
9. **The Blessing** (Lord's promise).
10. **The Sitting** (Loved one's attitude).
11. **The Feasting** (Love's supply).
12. **The Service** (Lord's supply).

—J. M.

ISRAEL'S SONG

Exodus 15:1

1. It was a song sung on the other side of the sea (not in Egypt).

"How shall we sing the Lord's song in a strange land?" (Ps. 137:4).

"I will sing a new song unto thee, O God" (Ps. 144:9).

2. It was a song of praise.

"He is my God . . . I will exalt him" (Ex. 15:2).

"The waters covered their enemies. . . . Then believed they his words; they sang his praise" (Ps. 106:11, 12).

3. It was a song of assurance.

"Thou shalt bring them in, and plant them in the mountain of thine inheritance. . . . The Lord shall reign for ever and ever" (Exod. 15:17, 18).

4. It was a song that awakened enthusiasm.

"Let the people praise thee, O God; let all the people praise thee" (Ps. 67:5).

5. It was a song soon forgotten.

"They sang his praise. They soon forgot his works" (Ps. 106:12, 13).

"They remembered not his hand, nor the day when he delivered them from the enemy" (Ps. 78:42).

—James Sprunt, in *The Christian*.

A GLORIOUS INVITATION

"If any man thirst, let him come unto me, and drink."—John 7:37.

1. A Timely Invitation.

The words were spoken on the last great day of the Feast of Tabernacles. The symbolic outpouring of waters had brought the interest of the people to the highest pitch.

2. An Earnest Invitation.

Jesus "stood and cried." He usually sat when teaching. This change of posture was for the purpose of giving added emphasis to His message. Oh, for more of that earnestness!

3. An Authoritative Invitation.

Witness the failure of the Temple officers sent to arrest Jesus to bring Him a prisoner to the Pharisees. They felt that He spoke with divine authority. "Never man spake like this man."

4. A Universal Invitation.

"If any man thirst." The thirst is universal. All thirsty ones are asked to drink. If any fail to drink it is not because of lack of provision. "Whosoever will" (Rev. 22:17).

5. A Personal Invitation.

"Come unto me." Salvation is a personal matter. We are not saved as nations but as individuals. We are not saved by a principle but by a personal Christ. Our Lord does not invite us to forms, rites, traditions or clubs, but to *Himself*. —W. S. Bowden.

"THEY SAY"

That phrase has blasted more characters and wrecked more homes than any other in the language.

Call a halt on the lecherous peddler who comes at you with his wares—"They say!" Put it straight—"Who says?" That hits the spot. You can not afford to miss.

The person who circulates a scandal is a social vampire. He sucks life blood. No combination of words in the language has caused more trouble, pain and sorrow. It is anonymous. It has no personality. It cannot suffer any reaction. It is wholly irresponsible. The phrase ought to be put under the ban. It is this way: You speak to some one of a mutual acquaintance. There is a shrug of shoulder, a lifting of the eyebrows. There is a lowering of the voice, with the preface, "They say." Even when the gossip fails to give his authority he has put an evil idea into your mind respecting the person to whom he speaks. You cannot rid yourself of the suggestion. The impression stays. The suspicion lurks. A great wrong is done. "They say." The ears that are eager for that always find a mouth to pass it on to other ears. The assassination of character has begun.

What "they say" may sometimes be a true message. But is it a necessary message? Will it make the old world better or worse by the telling of it?

It is very plain that much suffering and sorrow might be prevented by cutting these ugly words clear out of your vocabulary. If a man or a woman won't cut them out, you steer clear. And be quick!—J. Marvin Nichols, in *Herald and Presbyterian*.

FOR A SERMON TO PARENTS

"Take this child and nurse it for me, and I will give thee thy wages."—Exodus 2:9.

1. *A Gift*—"Take this child."
2. *A Responsibility*—"And train it for me."
3. *A Reward*—"I will give thee thy wages."

—John Best.

"WAITING" IN THREE DIFFERENT ASPECTS

1. Waiting upon God—in Patient Expectation

Ps. 145:15. "The eyes of all wait upon thee, etc."

Ps. 123:2. "Our eyes wait upon thee, Lord, until, etc."

Ps. 27:14. "Wait on the Lord, be of good courage, etc."

Ps. 37:34. "Wait on the Lord and keep his way."

Ps. 59:9. "Because of his strength will I wait upon thee."

Ps. 69:3. "Mine eyes fail while I wait for my God."

Lam. 3:26. "It is good that a man should both hope and quietly wait, etc."

Hab. 2:3. "Though it tarry, wait for it."

Zeph. 3:8. "Therefore wait upon me, saith the Lord, until the day, etc."

2. Waiting on God—in Active Service, as in 2 Kings 5:2

Num. 3:10. Priestly service.

Num. 8:24. Levite service.

1 Chron. 23:28. Variety of this service.

2 Chron. 13:10, 11. It was their business.

1 Kings 10:8. To "stand before the king" was service.

Isa. 51:5. "The isles shall wait upon me; having just waited for his law."

Isa. 42:4.

3. Waiting for Something in the Future

James 5:7. "The precious fruit of the earth."

Gal. 5:5. "The hope of righteousness."

1 Thess. 1:10. "His Son from heaven."

1 Cor. 1:7. "The coming of the Lord."

2 Thess. 3:5. "The patient waiting for Christ."

Rom. 8:23. "The adoption—the redemption" of the body.

Rom. 8:19. "The manifestations of the sons of God."

Promises to Waiting Ones

Lam. 3:25. "The Lord is good" to such.

Isa. 30:18. They are "blessed."

Isa. 40:31. "They shall renew their strength."

Isa. 49:23. "They shall not be ashamed."

Prov. 27:18. "He that waiteth on his master shall be honored."

Prov. 20:22. "Wait on the Lord, and he shall save thee."

Ps. 37:9. "Those that wait upon the Lord, they shall inherit the earth."

Isa. 25:9. "It shall be said in that day, Lo, this is our God; we have waited for him and he will save us."

—B. E. Mudie.

MY LIFE

"Behind my life the Weaver stands,
And works His wondrous will.
I leave it in His all-wise hands,
And trust His perfect skill:
Should mystery enshroud His plan,
And my short sight be dim,
I will not try the whole to scan,
But leave each thread with Him.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unfold the pattern,
And explain the reason why
The dark threads were so needful
(In the Master's skilful hand)
As the threads of gold and silver
In the pattern which He planned."

SEVEN GREAT TRUTHS

1 Timothy 3:16

1. *A Wonderful Declaration*—"Great is the mystery of godliness."
2. *A Divine Manifestation*—"God was manifest in the flesh."
3. *A Perfect Justification*—"Justified in the Spirit."
4. *An Interesting Observation*—"Seen of angels."
5. *A Marvelous Proclamation*—"Preached unto the Gentiles."
6. *A Wise Acceptation*—"Believed on in the world."
7. *A Worthy Translation*—"Received up into glory."

—J. M.

RILEY SLOAN COMPANY INC.

Stereopticons and Lantern Slides

Catalogues Free
VISUALIZE YOUR TALKS

122 H—5th Avenue

New York

A FREE LESSON IN SYSTEMATIC BIBLE STUDY

Please Address
BIBLE STUDENTS LEAGUE, Dept. 59 CLAREMONT, CAL.



Every Day a Good Day with HARPER

J. C. McGlade of Iowa, writes: "With articles usually sold an agent has a good day now and then—but with Harper's Ten-Use Set I clear \$6.00 to \$10 every day."

Not a Cent of Money Required To Start

We make it easy so you can make money quick!

Our agents easily average \$7.50 to \$30.00 a day from the start. You get territory you want with protection.

Harper's Ten-Use Set washes and dries windows, scrubs, mops, cleans walls and ceilings, sweeps and does five other things that sell housewives on sight. Complete set costs less than brooms.

Over 100% Profit.

Martin Buckley, New York City, writes: "Yesterday I sold 25 sets." Profit \$36.25.

Wm. H. Burgan, Pa., writes: "I sold 36 sets in 11 hrs." Profit \$52.20.

Don't wait. Start today and send coupon for full particulars.

Cut on dotted line and mail at once.

HARPER BRUSH WORKS, 136 A St., Fairfield, Iowa.

Please send me full particulars concerning your proposition and how I can start without investing a cent.

Name.....

Address.....

City.....

State.....

A Wonderful Opportunity for Ministers and Other Refined Men and Women SELL

The System Bible Study

"The Masterpiece of Bible Helps"

By Over Thirty of the World's Greatest Bible Scholars

OUR BEST SALESMEN ARE MAKING FROM
\$100 TO \$300 PER WEEK!

A big opening for sales people of ability, energy and refinement; also WELL ADAPTED TO THE NEEDS OF PASTORS who wish to supplement their salaries by working during spare time. An opportunity to do untold good by placing this wonderful work in the hands of the public—a work that is receiving the unreserved endorsement of America's and England's leading Bible scholars.

Write today for particulars to

THE SYSTEM BIBLE COMPANY (Dept. MI)

209 South State Street

Chicago, Illinois

GOD IN ISAIAH 6:1-8

1. *The Revealing God.*
"I saw the Lord." (v. 1).
2. *The Reigning God.*
"Sitting upon a throne" (v. 1).
3. *The Indwelling God.*
"Filled the temple" (v. 1).
4. *The Glorified God.*
"Stood the seraphim" (v. 2).
5. *The Holy God.*
"Holy, holy, holy" (v. 3).
6. *The Mighty God.*
"The thresholds shook" (v. 4, margin).
7. *The Convicting God.*
"Woe is me" (v. 5).
8. *The Compassionate God.*
"Sin purged" (v. 7).
9. *The Calling God.*
"Who will go?" (v. 8).
10. *The Commanding God.*
"Send me" (v. 8).

—H. C. Moore.



SENSATIONAL SALE
GUARANTEED TYPEWRITERS
Limited quantity fully guaranteed standard make typewriters. Five days Free Trial. Lowest prices ever offered. Easy monthly payments. Send today for FREE booklet of Valuable Typewriter Information and Special Sale Bulletin.
SMITH TYPEWRITER SALES CO.
238-350 Grand Ave. Chicago, Ill.

HAPPINESS STRENGTH

CURE

AUTO-INTOXICATION — CONSTIPATION — INDIGESTION
and you Are Surely on the Way to Perfect Health.

Diabetes, Kidney Troubles, Rheumatism, Liver Disease, Neuritis, Ulcers, High Blood Pressure, and other disorders are usually only secondary affections.

The cause of these diseased conditions is in your diet. Your foods lack vitamins; the necessary mineral elements are destroyed. Don't Drug your body. Feed it. Mineral Salts and Vitamins don't come from medicine. They come only from foods.

We have cured thousands of cases of intestinal auto-intoxication. Almost any ordinary case of ailment or disease can be permanently relieved and satisfactorily cured by the

YOGHURT Mineral Salt Treatment a perfect remedy in Nature's own way. It restores and maintains health. It consists of Natural products rich in Vitamins, Phosphates, Sulphates, Chlorides, Calcium, Sodium, Iron, and Potassium. It is a Blood and Nerve Food, a Waste Eliminator, a Liver Tonic and Blood Purifier. It is a Re-builder, Vitalizer and Regenerator of the entire system. Today send for Trial Treatment \$1.87.

and convince yourself that there is real merit in Yoghurt. Prove to your own satisfaction that your health can be materially improved; that you can become well and remain well. Thousands have been marvelously benefited by this single treatment. Further treatment depends upon your condition. Send \$1.87 today. Immediate shipment.

YOGHURT HEALTH LABORATORIES
Dept. 12, Bellingham, Wash.
FREE CONSULTATION—MAIL COUPON TODAY.

Yoghurt Health Laboratories, Dept. 12, Bellingham, Wash.
I have enclosed \$1.87. Please send me trial Yoghurt Treatment at once.
Mail me without obligation, FREE complete information about Yoghurt Temple of Health, and Free Treatise on Disease checked below:
Anemia Diabetes Paralysis
Arteriosclerosis Emaciation Piles
Asthma Epilepsy Rectal Disease
Bladder Disease Gout Rheumatism
Bronchitis Heart Disease Skin Disease
Cancer Insomnia Stomach Disease
Catarrh Kidney Disease Tumors
Constipation Liver Disease Or
Consumption Neurasthenia

Name _____
Address _____
Town _____ State _____

BENEFITS OF PROHIBITION

PROTECTS
PRIVATE
PROPERTY

PPROMOTES
PERSONAL
VIRTUITY

PRODUCES
PUBLIC
PROSPERITY

"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

—Fred S. Shepard

SERMONETTE ON SIN

"There is no difference: for all have sinned, and come short of the glory of God."—Rom. 3:22, 23.

Holy Scripture undertakes no demonstration of the reality of sin. In all its statements concerning sin, sin is presupposed as a fact which can neither be controverted nor denied, neither challenged nor obscured.

Some reasoners refuse to admit the existence of sin, but their endeavors to explain it away by their theories is sufficient proof that sin is no figment of the imagination but a solid reality. Others who are not thinkers may sink so far beneath the power of sin as to lose all sense of its actuality, as to be "past feeling," in which case conviction of sin is no more possible.

Most men know that sin is in themselves a fact of consciousness, and in others a fact of observation. The Bible assumes that any man will discover it who looks into his own heart.—Thomas Whitelaw.

"FIRST STEPS" IN SERMON BUILDING

1. **Introduction.**—In common with the conclusion, it is the secondary part of a discourse—the primary parts being the *Proposition* and the *Proof*. These latter Aristotle denominates "necessary" parts, for he says it is absolutely necessary that a discourse should state something, and *prove* it.

Introduction simply prepares the way for the necessary matter of the discourse. To exhibit the text in its connections, and to explain its less obvious meaning. It should be short.

2. **Proposition** is the enunciation of the particular truth which is to be established and applied in the sermon. The doctrine may be so interwoven in the *proof* and discussion as to render a formal statement unnecessary. The proposition in this instance is implied in the body of the discourse.

3. **Proof** is the substance of the sermon. The proof divides into parts or heads. See that the heads tend to prove the proposition, and afford a positively new item of proof that is not contained in any other head. Choose different demonstrative proofs.

4. **Conclusion** applies the truth which has been established in the proof. As the introduction is conciliatory and explanatory, the conclusion is applicatory and hortatory (giving advice). It should be characterized by energy. The onset on the hearers is at this point. Conclude the direct address in harmony with the subject. If the gospel has been preached, let the conclusion be winning, encouraging, and hopeful.—Kiddier.

THE KING OF GLORY

"Thine eyes shall see the king."—Isa. 33:17.

1. The *Promise* of the King, Isa. 32:1.
2. The *First Coming* of the King, Zech. 9:9; John 3:16.
3. The *Humility* of the King, Isa. 53:3, 4; Titus 2:14.
4. The *Work* of the King, Matt. 11:5.
5. The *Power* of the King, Luke 4:40.
6. The *Glory* of the King, Heb. 2:9.
7. The *Second Coming* of the King, Rev. 3:11.

—Life of Faith.

Mr. Church Treasurer!

If the Loose Leaf plan is best for the Business Man, it must be best for the CHURCH TREASURER.

? **Up-to-date
Economical
Efficient**

Why not use the Unified Loose Leaf instead of Bound Books. Adapted to any envelope system and membership. Supplied by your dealer, or

Catalog of all Loose Leaf devices supplied Free

**Arthur H. Strouse Pub. Co.,
Dept. G. Berwyn, Ill.**



A CHURCH IDEA

—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it

"22 MINTS"

A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

STRONG, COBB & COMPANY
509 Central Viaduct, Cleveland, Ohio

Truth Illuminated

By Shafts from Various Quarters

THAT MONSTER, ENVY

Envy kills every good quality in the soul in which it obtains lodgment. It blindfolds and gags conscience. It asphyxiates kindly human sentiment. It cripples the feet of affection. It blinds the eyes of fellowship. It shrivels up the limbs of generosity. It thins the blood of compassion. If you feel it moving in your soul, arrest it, bind it hand and foot and cast it out. It will destroy every noble thing in you if you give it play. It is a monster, and if it becomes your master, only the thunders and lightnings of Sinai can destroy it.

* * *

CHILD TRAINING

Eli had two sons, Hophni and Phinehas. They "made themselves vile," and God's charge against Eli was, "he restrained them not." For the lack of a little timely correction on the part of parents many a lad is ruined for time and possibly for eternity. Samuel succeeded Eli in the office of priest, and he also had two sons, of whom it is said, "they walked not in the ways of their father." We do not read, however, of any blame being attached to Samuel for the conduct of his sons. In cases of family life it is difficult to offer judgment. *Grace does not run in the blood. Still, in connection with the training of children, precept and promise are closely allied in God's Word: "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 23: 6).*

* * *

GIVE UP NOW!

Dr. Andrew Bonar told me, says D. L. Moody, how, in the Highlands of Scotland, sheep would often wander off into the rocks and get into places that they couldn't get out of. The grass on these mountains is very sweet and the sheep like it, and they will jump down ten or twelve feet, and then they can't jump back again, and the shepherd hears them bleating in distress. They may be there for days, until they have eaten all the grass. The shepherd will wait until they are so faint they cannot stand, and then they will put a rope around him, and he will go over and pull that sheep up out of the jaws of death.

"Why don't they go down there when the sheep first gets there?" I asked.

"Ah!" he said, "they are so very foolish they would dash right over the precipice and be killed if they did!"

And that is the way with men; they won't go back to God till they have no friends and have lost everything. If you are a wanderer I tell you that the Good Shepherd will bring you back the moment you have given up trying to save yourself and are willing to let Him save you His own way.

September, 1923

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

J. J. Gotheridge address has been changed from Hinton, Iowa, to 110, 10th Street, South, Fargo, N. Dak.

Leroy J. Mitchell closed a very successful Methodist camp-meeting at St. Lawrence, S. Dak. There were about 150 converts. Fifty-five young people dedicated themselves for life service.

Mr. and Mrs. John Imrie, evangelistic singers of Topeka, Kan., report a great meeting with the First Baptist Church at Kansas City, Kan. They assisted in a fine meeting at Junction City, Ky., and in Montgomery City, Mo.

Rev. George M. Hulme and party of Akron, O., just closed a good meeting in Attica, O., with the Baptist and Methodist Protestant churches co-operating. A parade of the Sunday-school classes and workers was a feature of the campaign.

Evangelist G. A. DeFlon sends in the following report for his summer work: "Evangelist A. G. Voight and myself held two meetings in Missouri, and then with A. J. Fitt held meetings in Colorado. In Newburg and Springfield I worked alone. God has been with us and has richly blessed us."

Rev. and Mrs. Ellery Aldridge writes the following: "We have had a glorious year with twelve campaigns. We are holding meetings in Wharton Grove Camp, Weems, Va., which God is richly blessing." The address of Mr. Aldridge is 64 Prospect St., Gloversville, N. Y.

Rev. Ralph E. Stewart, '19, is now associated with the work of the Churchill Evangelistic Association, Buffalo, N. Y., and is assisting in the work at their permanent tabernacle. Dr. A. Frank Houser, Olean, N. Y., Dr. C. P. Eklund, A. H. Whitford, Mrs. Earl Eavey, and Rev. Louis B. Chaloux, were recent speakers at the tabernacle.

Mr. George W. Jacoby, known as the "Rolling Mills Evangelist" has been led to devote all his time and energy to evangelistic work. He will work among the iron centers, for which work he is especially fitted.

For thirty years as a layman he has held services among the men of rolling mills. Mr. Jacoby's address is 1425 Marlborough Street, Philadelphia, Pa.

Dr. and Mrs. H. P. Dunlop closed the seasons work at Akron, Calif., in which fifty-seven persons united with the church. The Sabbath-school was doubled and a new church building is planned. While on his vacation at Boulder, Colo., he is preaching each night on the square. Many at these meetings raise their hands for prayer and are pointed the way to Christ for salvation.

The A. A. Haggard Party has just closed a campaign at Gastonia, N. C. They also held a meeting at Gaffrey, S. C. In these two campaigns there were over 1,100 conversions. A special feature of the meetings was the sunrise prayer services every Sunday. At one of these services there were 565 present, with 22 conversions. Mr. and Mrs. H. Evan McKinley are with the party.

Special services were held at the Presbyterian church at Sturgis, S. Dak., on July 1, in honor of the seventeenth anniversary of continuous service of Rev. and Mrs. C. D. Erskine. Mr. Erskine has the distinction of having served the longest pastorate in one church of any minister west of the Missouri River in this state. He and his wife have won a high place in the esteem of the people of this community.

The Bob Jones Evangelistic Party have closed a county wide campaign in Chickasaw county, Mississippi. The tabernacle was built in Houston, the county seat. It was filled day and night, with men and women who traveled miles to attend the meetings.

Many people were saved and lives were reconsecrated to the Lord's service.

The party consists of Mr. and Mrs. Bob Jones, Mr. and Mrs. Homer Grimes, Mr. Floyd Clark, Miss Anne Andrews and Mr. Willis Haymaker.

J. L. Watson writes: "While I still conduct revival meetings, I am giving much of my time to Bible conference work. Several Illinois pastors and other workers have associated themselves together for this purpose. We are trying to give to the smaller towns and communities the same sort of Bible conferences other men are giving to the larger cities.

"We have just closed a Bible conference which lasted six days with afternoon and evening sessions at Edgewood, Ill. Other conferences will be held in Sullivan and Coles, Ill."

The Taylor-Fleming party have closed a successful meeting at Wyoming, Minn. In this meeting 5 young people came out for Christ. This meeting will close five years of work for this party in Wisconsin.

Dr. Taylor will become director of Evangelism in the Taylor University, this fall. Any evangelist needing a singer for the coming year will please address H. L. Fleming, in care of the Moody Bible Institute.

A general convention of independent or undenominational churches of America is called to meet with the Community Church, Arnold's Park, Iowa, September 5, 6. All fundamental undenominational churches and brethren are requested to send delegates and help make it a big success. Those interested might write Rev. Harry Forbes Banks, provisional chairman, White Cloud, Kan., or Mr. W. K. Taylor, committee on entertainment, Arnold's Park, Iowa.

P. H. Kadey and party reports: "We have begun a rural tent meeting work in this neglected section of Arenac County, Mich. We have no church back of us. Most of the churches in this community are closed. There have been a few Christians who have been praying for a revival. We feel that the Lord has led us here in a wonderful way. The opening meetings showed a great interest. We hold street meetings in two near-by towns every Saturday night. Doors have been opened in a wonderful way."

Evangelist M. F. Ham and party have just closed a city-wide campaign in Sumter, S. C. They have conducted eight city-wide campaigns during the past year. The campaigns at New Bern and Sumter were unusual in results and spiritual power. The work is still being carried on by the laymen's federations which have been organized to assist the pastors and the local churches. The noticeable part of the work is the remarkable number of young people active in religious work. Great blessings are being poured down upon these places.

Rev. William Pieffer, pastor of the Central Baptist Church of Columbus, O., has resigned to enter the evangelistic field. Mr. Pieffer has been in the ministry for eighteen years.

He has been with the Central Church for four years. It is with reluctance that he resigns this promising evangelistic field, and he desires to commend this church to the Baptist denomination. He will remain with the church till the last of September and then go to Mount Gilead, O., for his first campaign. For plans and dates address all communications to Evangelist William Pieffer, 297 W. First Avenue, Columbus, O.

C. Alexander Jones has been connected with the Robie Evangelistic Party during the last four months, having charge of the music and the children's work. At

Akland, Pa., 125 confessed Christ. At Ascoln, Pa., many accepted Christ. At the close of the meeting the Christians of the different denominations decided to meet each week in a union Bible class to carry on the work of the campaign. The party also visited Troupsburg, N. Y., and the season closed at Deerfield, N. J., where many homes were made happy because of loved ones who came to Christ.

Rev. F. D. Whitesell, '19, pastor of the First Baptist Church of Decatur, Ind., spent the week of July 23-29 in special meetings with Pastor Floyd Talmadge Holland, '18, of the Fillmore Avenue Baptist Church, Buffalo, N. Y., with fifteen conversions as a result. In addition Pastor Whitesell addressed the City Mission the Laymen's Evangelistic Club at the Central Y. M. C. A., a street meeting and the White Light Mission. One of the meetings was a re-union of former M. B. I. students when Rev. H. B. Blanchard, Rev. Ralph Stewart, Rev. Whitesell and Rev. Holland were present on the platform together.

The united campaign of the several Belfast churches in Ireland with the Marechale, Mrs. Catherine Booth-Clibborn, was one of unqualified success.

Her message was ever "The One Who Was Able To Save." The crowds often brought their suppers with them so as to be able to gain admittance. The campaign closed in the Assembly Hall, where, during the ten days of its duration, over 5,000 persons attended every service held.

Besides the evening services Mrs. Booth-Clibborn addressed various other meetings. She spoke to separate audiences of men and women, in Y. M. C. A. to business men and to a gathering of ministers. She told them something of her life in France.

In the six weeks over eighteen hundred definitely gave themselves to Christ. Without reserve the personal workers threw themselves into the blessed task of dealing with 60, 90 or 100 souls nightly.

Mr. Herbert Booth, youngest son of the late General Booth and formerly of the Salvation Army, has returned to this country from Australia and New Zealand where he has held forty-two missions and traveled 43,000 miles.

In addition to the preaching and lecturing services, resulting in many conversions, Mr. Booth established a movement in Australasia which gives promise of much blessing. He has used a "Covenant" which reaffirms the fundamentals of the Christian faith, and pledges a life of separation from the sinful world and its godless indulgences. A multitude while still remaining in their churches, have signed this declaration and formed themselves into circles which meet weekly for prayer, testimony and mutual support in opposing the rising tides of unbelief and worldliness around them.

A number of ministers have signed the "Covenant" and take part in the

meetings. The movement is called "The Christian Covenanters Confederacy."

Mr. Booth's address is "Robinlawn," Yonkers-on-Hudson, N. Y., where he will be glad to hear from those interested concerning campaigns in this country during the coming fall and winter.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Rev. and Mrs. Elery Aldridge—Sept. 30-Oct. 12, Edmundston, N. Y.; Oct. 14-28, Washington, D. C.; Nov. 23-Dec. 9, North Mahopany, Pa.

John B. Andrews Party—September, Leeds, Ala.; October, Bisbee, Ariz.; November, Safford, Ariz.

Harry Beckman—Aug. 26-Sept. 23, Marmaduke, Mo.; Sept. 30-Oct. 14, Clinton County Association, Mo.; Nov. 11-25, St. Joseph, Mo.

John E. Brown—September, Okmulgee, Okla.; October, Mobile, Ala.; November, Johnson City, Tenn.

Clinton H. Churchill Party—September, Buffalo, N. Y.; October, Mont Clair, N. J.; November, Buffalo, N. Y.; December, Olean, N. Y.; January, St. Louis, Mo.; February, Horton, Kan.; March, Guthrie, Okla.

William S. Dixon—Sept. 3-16, North Chattanooga, Tenn.; Sept. 23-Oct. 7, Woodlawn Baptist Church, Chicago; Oct. 14-28, Manheim, Pa.; Oct. 29-Dec. 23, Eastern Pennsylvania.

Dr. and Mrs. H. P. Dunlop—Sept. 2-26, Columbus, O.

Daisy F. Eggleston—July, Endicott, N. Y.; August, Northfield, Mass.; September, Damascus, Pa.; October, Candor, N. Y.; November, Jordan, N. Y.

John W. Erskine—Sept. 9-23, Atlanta, Mich.; Sept. 30-Oct. 4, Beaverton, Mich.; Oct. 21-Nov. 4, Harrison, Mich.; Nov. 11-25, Harlands, Mich.

Clyde Lee Fife—September, Bowling Green, Ky.; October, Chicago, Ill.

T. DeBoyce Franklin—October, Antioch, Iowa. M. F. Ham Party—September-October, Albany, Ala.; October-November, Durham, N. C.; November-December, Washington, N. C.

John S. Hamilton Party—Sept. 9-Oct. 7, Cincinnati, O. (Madisonville Section); Oct. 14-Nov. 11, Peabody, Kan.

C. E. Hillis—Sept. 2-20, Ogden, Iowa; Sept. 23-Oct. 7, Council Bluffs, Iowa; Oct. 14-28, Mount Pleasant, Iowa.

Bob Jones Party—September, Buford, S. C.; October, Covington, Ky.; Nov.-Dec., Galveston, Tex.

P. H. Kadey—September, Tuscola, Mich.; October-November, Ridgeway, Mich.

Mathis-Armstrong Party—August-September, Lawrence, Iowa; October, Manson, Iowa; November, Clear Lake, Iowa; December, Sumner, Iowa.

Rev. and Mrs. D. T. McClintock and Mr. and Mrs. W. W. Weaver—Sept. 2-19, Wakefield, Que.; Sept. 23-Oct. 10, Middleville, Ont.; Oct. 13-31, Eganville, Ont.; Nov. 4-24, Simcoe, Ont.

L. J. Mitchell Party—September, Alton, Ill.; January, Miller, S. Dak.

Sara C. Palmer—Sept.-Oct., Tunkhannock, Pa.; November, Bangor, Pa.; December, Niagara Falls.

William Pieffer—October, Mount Gilead, O.; November, Middleport, O.; January, Zanesville, O. The Prestons—Oct. 7-21, Lucerne, Ind.; Oct. 28-Nov. 18, Grand Leige, Mich.

P. S. Rowland—September, Macon, Ga.; Oct. 7-21, Luray, Va.

Charles Cullen Smith—September, Hawarden, Iowa; October, Sunnyside, Wash.

Gypsy Smith, Jr., Party—September, Anniston, Ala.; October, Wilmington, N. C.; November-December, Georgetown, S. C.; January, Macon, Miss.; February, Clarksdale, Miss.; March, Greenwood, Miss.; April, Valdosta, Ga.

The Vinars—Nov. 4-15, Toledo, O.

E. L. Wolslagel—Aug. 30-Sept. 8, Calypso, N. C.; Sept. 9-23, Winston-Salem, N. C.; Sept. 30-Oct. 7, Lynchburg, Va.; Oct. 9-28, Winchester, Ky.; Nov. 4-16, Norfolk, Va.; Nov. 18-Dec. 2, Lynchburg, Va.

Evangelist Geo. W. Jacoby

A business man with a real message

Former Rolling Mill Manager. Engagements anywhere. Especially rolling mill centres. Experienced interdenominational References. Terms, expenses, and free will offering at close of meetings. Address 1425 Marlborough St., Kensington, Philadelphia, Pa.

MISSIONARY BOOK---FREE

About India. Up-to-date. Articles on Caste, Idolatry, Women, etc. *Unoccupied Districts*, etc., etc. Orthodox and non-sectarian. Written by missionaries. "A witness to God's power to save." Address, Pilgrims' Mission, 605 Union League Bldg., Los Angeles, Calif.

Daily Readings for Family Worship

Furnished by the Family Altar League, 207 S. Wabash Ave., Chicago

The References are selected by The International Sunday School Association. The Daily Comments are prepared by Rev. George Johnson, Ph. D., Lincoln University, Pa.

September 1 (Saturday) 2 Timothy 4:1-8.

"I have kept the faith . . . " The "faith" here mentioned has a wide meaning, but in essential it is the belief that Jesus Christ is He through whom we obtain eternal salvation. Such belief inevitably issues in specific practice, and therefore the apostle might be interpreted as asserting that, in spite of temptations to disbelief in Jesus and to unchristian conduct, he had still "won through." Let us not interpret Paul's achievement too narrowly. We must aim not only at integrity of intellectual conviction, but at doing our whole duty as Christ taught and commanded. Therefore let us keep the faith by organizing our entire life of thought and speech and action according to the principles of Jesus our Lord.

September 2 (Sunday) Isaiah, Chapter 6.

"Here am I, send me." Notice the question to which our text is the answer. "Who will go for us?" asks Jehovah. Who are meant by "us"? Several explanations have been offered, but perhaps as good as any is that God includes with Himself all the heavenly beings that serve Him in the temple seen in vision by Isaiah. For that the earth should become filled with the glory of God is the concern not merely of God, but also of all the holy creatures that surround Him. Isaiah's answer is note-worthy in that it represents the offer of every loyal heart desirous of serving God in this special way. Consider the greatness of the mission, the generosity of the appeal, the opportunity of the service.

September 3 (Monday) Acts 12:12-19.

"Where many were gathered together praying." John Mark's mother's name was Mary; she was the aunt of Barnabas; the church met at her house for prayer. As Bishop Wordsworth wrote: "Herod's soldiers were watching under arms at the door of the prison; Christ's soldiers were watching unto prayer in the house of Mary. Christ's soldiers are more powerful with their arms than Herod's soldiers with theirs: they unlock the prison doors and bring Peter to the house of Mary." Take the assertion of James that the effectual fervent prayer of one righteous man avails much in its working, add the Lord's promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," and you will understand the mighty power that is latent in a prayer meeting.

September 4 (Tuesday) Acts 12:25-13:5.

"They had also John to their minister." Minister means servant, and John Mark's duties probably included those portions of the work that men sometimes term humble, but which, be it remembered, are

necessary, and in the sight of God exalted if done for His glory and honor. Remember what Browning wrote so beautifully,

Morning, evening, noon and night,
"Praise God," sang Theocrite.

Then to his poor trade he turned,
Whereby the daily meal was earned.

But ever, at each period,
He stopped and sang, "Praise God."

September 5 (Wednesday) Mark 1:1-11.

"The beginning of the gospel of Jesus Christ, the Son of God." In the later Greek the word translated gospel means "glad tidings," and in the New Testament it is restricted to the "glad tidings" about Jesus and the salvation accomplished by Him. But the word has been so surrounded by technical and theological meanings that its fresh and original meaning is apt to be forgotten. Let us therefore go back to the beginning, and notice that Mark, since he describes Jesus in His living, saving energy, means by the gospel the good news that this intense loving power is at work in the world. Is not this well called good news

in view of man's unwillingness and inability to take the better way?

September 6 (Thursday) Mark 1:21-31.

"As one that had authority." Evidently there are various kinds of authority—there is the authority of ownership, the authority of force, the authority of money, the authority of morality, the authority of expertness, and many others, all of which have a very important part to play in the conduct of life. If you will but reflect a moment, however, you will find that Christ's authority is not conferred by any of these, but is because He was the person He was—the Son of God. Hence when He spoke His words were weighty with the authority of God, an authority that is unique and not to be described in terms of any other kind.

September 7 (Friday) 2 Timothy 4:9-22.

"Mark . . . is profitable to me for the ministry." The word here translated "profitable" is also found in Philimon 11, and in 2 Timothy 2:21 where it occurs in the phrase "meet for the Master's use." Literally the word means "easy to make use of." Thus it is exceedingly descriptive and needs no lengthy explanation because we all know by experience the difference between a servant who is "hard to make use of," and one who is "easy to make use of." Let us make personal application of the word to our service rendered to Jesus Christ. Does the Master find us hard to manage or control, or, as Mark was for Paul, easy to make use of in His work?

Japan and the Bible

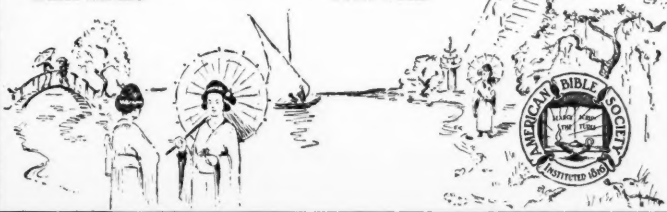
Japan is leading the Orient. Literacy among Japanese men is 90 per cent; among Japanese women 70 per cent.

No non-Christian land compares with Japan for the proportion of its people that can read. Western literature is carefully studied.

The Bible which came out of the East is now the bulwark of our western civilization. It is eagerly sought after by the Japanese and available copies are all too few. Last year the American Bible Society in the northern half of the empire circulated only 118,587 volumes. Japan can easily absorb ten times this number.

We invite you to share in this program. The annuity plan gives you an opportunity of helping generously without hardship because you receive an income for life on your benevolent gift. Write for booklet 51J

American Bible Society
Bible House New York



September 8 (Saturday) Mark 10:35-45.

"And whosoever of you will be the chiefest, shall be servant of all." It is interesting to trace when we can, the origins of what have been picturesquely called "folkways," or the ways, in which people act and speak. But whether we can explain their beginnings or not, it is very evident that the ways of the kingdom of earth are often the exact reverse of the ways of the kingdom of heaven. For example, take the nature and conditions of greatness. In the kingdom of heaven there is ambition, but it is ambition to serve; there is exaltation, but it is exaltation of the bondservant; there is greatness, but it arises from service.

September 9 (Sunday) Psalm 32:1-7.

"Forgiven . . . covered . . . imputed not." This threefold description of forgiveness is intended to make us realize what a great and wonderful blessing it is. The first word describes it as the taking away of a burden, an aspect which John the Baptist may have had in mind when he saw Jesus coming toward him and said, "Behold the Lamb of God which taketh away the sin of the world." The second word describes forgiveness as covering, so that the foulness of sin no longer meets the eye of the judge nor comes to the memory of the offender. The third word describes forgiveness as the cancelling of a debt which is no longer reckoned against the debtor.

September 10 (Monday) Luke 1:1-4.

"It seemed good to me also" This preface contains all that is really and actually *known* concerning the composition of the Gospels, and every opinion that men hold about the way in which the Gospels were written must harmonize with what is here said. Notice especially the four qualifications that Luke claims in order to be able to write the Gospel. He has gone back to the very beginning of the events he wishes to relate, viz., the promise of the birth of the forerunner. He has thoroughly investigated everything. He has done all things accurately, and he proposes to give an orderly narrative systematically arranged. This teaches us that inspiration caused Luke to use reason and care in order to secure thoroughness, accuracy, and order.

September 11 (Tuesday) Acts 1:1-4.

"Of all that Jesus began both to do and teach." In his Gospel Luke completes the story of the work of Jesus on earth; in the Acts he begins the story of Jesus in heaven. This is why the book of Acts is fresh with life and hope. In all its passages there breathes the atmosphere of Easter and Pentecost; of the Lord who went up on high to send down the Spirit of renewal and of efficiency. Let us read the book, therefore, with the conviction that it records merely the beginning of the age in which we are living today, and that all that it makes plain concerning the Spirit's leading and guiding, and the activity of the risen Saviour, is true not only then, but now.

September 12 (Wednesday) Acts 16:10-15.

"We sat down and spake unto the women which resorted thither." In our

reading today are two notable things. First is the pronoun *we*, showing that Luke joined the missionary company first at Troas, and accompanying Paul to Philippi, adopted the style of an eye-witness and wrote in the first person. Second, the first congregation on European soil to listen to the gospel message was a company of women. The first convert in Europe was a woman, as was the first to offer hospitality to a Christian preacher. There may at times be no special significance in "first things," but on this occasion the first was a prophecy of what was to develop later in the wonderful service rendered by women to the gospel.

September 13 (Thursday) Colossians 4:10-18.

"Luke, the beloved physician." This is the title by which Paul designates the evangelist. We know very little or rather nothing about the way in which Luke treated his patients, the remedies he used, the advice he gave, the success he had, but we do know that no New Testament writer excels him in applying to sin-sick souls the balm of Gilead. He gives details concerning our Lord's birth and childhood not given by the other evangelists; he tells us many remarkable things about the Saviour's methods and principles, and in the book of Acts he shows how these principles worked out in practice. But a physician cannot cure unless the patient follows his council and takes his medicine. No more could Luke.

September 14 (Friday) Luke 2:8-20.

"And they came with haste, and found Mary and Joseph, and the babe lying in a manger." Artists have vied with one another to express the religious sentiments implicit in this scene. Some emphasize one point and some another, but in one respect they all agree—the light comes from the Babe and falls upon the faces of Joseph, Mary and the Shepherds, and makes bright the implements of travel and toil. Is not that what Jesus always does? He can enlighten the lowly places of earth exactly as at His birth He made bright the manger and the stable. He would have done the same in the palace of Caiaphas provided the occupants had permitted Him.

September 15 (Saturday) Luke 10:25-37.

"But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him." Genuine sympathy is one of the most expensive things in the world. Notice what it cost the Samaritan. He himself bound up the stricken man's wounds. That cost effort. He "poured in oil and wine," and these cost money. He told the inn-keeper to take care of the wounded man, promising to pay the bills himself, and that cost more money. In precisely a similar manner our sympathies will cost us not a little provided they are genuine. But no matter how much it costs, we should always remember that it "pays to be compassionate."

September 16 (Sunday) Psalm 91:9-16.

"And shew him my salvation." This exquisite psalm describes the security

of the godly man under the Lord's protection, and it closes with the remarkable promise which is quoted as our text. Consider the promise and then reflect carefully on the condition. The promise is, generally, that, as John puts it in his first epistle, God has given to us eternal life and this life is in His Son, or, as Peter puts it, that we are kept by God's power through faith unto salvation, and, particularly, the saving experience of Christ that believers have every day.

September 17 (Monday) 2 Timothy 1:1-8.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Dr. Cadman points out in one of his sermons that the threefold divine gift mentioned here represents the forces of that Christian civilization which the Church has always been urging upon the world. Paul felt them in his own life—power to love, to suffer all pains and sacrifices in the effort, discipline to dominate his entire nature and make it serve the one great end—and Paul would have Timothy experience them also. Ask yourself whether you are daily experiencing the effects of this wonderful gift.

September 18 (Tuesday) 2 Timothy 3:10-17.

"From a child thou hast known the holy scriptures" What Scripture implies is to be observed just as carefully as its direct statements. Paul's statements concerning Timothy's childhood instruction in the Scripture is by implication a command to all actual and prospective parents to train their children in like manner. Therefore children from their earliest years should be made to know the Word of God. No ignorant person can give worth-while instruction in the Scriptures. How can one teach another what one does not know oneself? Therefore there is the further implication that fathers and mothers, whose duty it is to teach the children God's Word, should fit themselves for the task by studying the Scripture themselves.

September 19 (Wednesday) Acts 16:1-6.

"Him would Paul have to go forth with him." We are commanded to pray the Lord of the harvest to send out laborers into his harvest. Sometimes the opinion is advanced that this prayer precludes work, but if so, it is unlike any other prayer that we are commanded to offer. Therefore we should put the call for "harvest-hands" before the young and do our best to train those who answer. Paul found Timothy in a Christian home, invited him to take up religious training with him, and to become an able minister of the truth. The church is always in need of workers, a need that will not be fully met until all who believe work actively for Christ.

September 20 (Thursday) 2 Timothy 4:1-5.

"Make full proof of thy ministry." These words mean that Timothy "should work his ministry for all it was worth." Too often do we see Christian ministers who do not measure up to the

Moody Bible Institute Monthly

demands of the work, and who are not developing to the full extent the possibilities of their service. In every act commanded by God and done for His sake there are infinite possibilities of extension and glory. How wrong, therefore, to say as it is sometimes said, that a certain bit of field is played out and that nothing more can be done in it! If the work were human, this may be true, but if divinely commanded and done for God, it cannot be true.

September 21 (Friday) 1 Timothy 4:6-16.

"A good minister of Jesus Christ." It is interesting and instructive to note the various shades of meaning implicit in the words used by the New Testament writers, and the precision with which they used these words to express their thought. There are four words employed to denote him who does service. One emphasizes the activity; another the involuntary, and a third the voluntary character of service in certain cases, while a fourth stresses the subordinate character of the servant. Here Paul uses the first word, and his exhortation is that Timothy must strive to be a servant of Jesus Christ *efficient in action*.

September 22 (Saturday) 2 Timothy 2:1-15.

"As a good soldier of Jesus Christ." In this stirring exhortation to Timothy there is the thought that Jesus Christ is the perfect example of all that the Apostle wanted his young follower to be. Jesus was the perfect soldier who endured hardness and never entangled himself in affairs alien to his calling; Jesus was the perfect athlete who always played the game according to the rules; Jesus was the perfect laborer in the Father's vineyard. The passage thus does not merely advise Timothy to do what Jesus commanded, but to do what Jesus did. For our Lord taught by precept and example, and through the latter He made clear what he intended by the former.

September 23 (Sunday) Psalm 119:9-16.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." This is the psalm concerning which John Ruskin wrote, "It has become of all the most precious to me in its overflowing and glorious passion of love for the law of God." Ten words are used in this psalm to name the revelation that God has made for man's instruction and conduct. In the question and answer of our text a name is used that denotes this revelation in its shortest and most concise form, as in the Ten Commandments which are God's ten "words" to man. Hence we might write the answer, "By taking heed

thereto according to the Ten Commandments."

September 24 (Monday) Luke 3:1-8.

"The word of God came to John the son of Zacharias in the wilderness." Although John the Baptist lived "in the deserts till the day of his showing unto Israel," there is no ground for picturing him as a wild, untutored, ignorant dervish. His father, Zacharias, being a priest, must have trained him well in the law, and the few references we have to his speeches show him to have been a man well versed in Scriptures and in the affairs of the time. But he stood apart from the sins of the time and he led a simple life. His thoughts were busied with spiritual things and a word came from God to him in the desert telling him to leave it and to take up work among men. Solitude and spiritual meditation invite the voice of God.

September 25 (Tuesday) Luke 1:46-55.

"My soul doth magnify the Lord." To magnify is literally to make great, as when the Lord said that the Pharisees enlarged the borders of their garments, and metaphorically to esteem highly. Of course we cannot add to the greatness of God, but we can enlarge the place He occupies in our attention and esteem. We can think about Him more frequently, we can pray to Him oftener, we can praise Him more constantly. Let us make an effort to magnify God in this manner today. Let us do all that we can with the intention of meeting His will. Let us utter every word as if we stood in His presence. Let every thought pass with Him as critic.

September 26 (Wednesday) Matthew 16:13-18.

"Whom do men say that I the Son of man am?" There are certain questions upon the answer to which momentous issues depend, and our text is one of them. Human destiny is in accord with man's attitude to Jesus Christ. Ignore Him; treat Him as non-existent, and your manner of life will clearly demonstrate the fact. Attend to Him, but estimate Him incorrectly, and both walk and conversation will exhibit it just as clearly as did the attitude of the Jews who had wrong views of our Lord. There is but one true and exact way to describe Jesus, and that is to call Him "The Messiah, the Son of the living God," as did Peter, or "My own divine Saviour," as might be done if we used the speech of personal appropriation.

September 27 (Thursday) John 13:21-30.

"One of his disciples, whom Jesus loved." We should remember John not merely as the disciple whom Jesus loved, but as the disciple who seems to have had

a deep insight into the meaning of love and who mentions it some fifty times in his Gospel and epistles. And well might he do this, because love is not only the supreme virtue of the Christian character, but the supreme test of discipleship. For Jesus said, "By this shall all

The Presbyterian Sabbath School

at Sturgis, South Dakota, is starting a Sabbath School Library. Any donation of books from Churches, Sabbath schools or individuals will be most gratefully appreciated for a very meritorious cause. **Carroll D. Erskine, Pastor.**

WM. L. SCHULTZ ARCHITECT

Churches and Sunday Schools
350 S. Poplar St. Wichita, Kan.

High School Course in 2 Years

You can complete this simplified High School Course at home in less than two years. Meet all requirements for entrance to college and the leading professions. This and thirty-six other practical courses are described in our Free Bulletin. Send for it TODAY.
AMERICAN SCHOOL
Dept. HC61 Drexel Ave. & 58th St. © A.S. 1923 CHICAGO

Songs Rich in Christian Experience

"TABERNACLE HYMNS No. 2"—Favorite Church Songs for all Church and Sunday School purposes. 320 pages—351 songs. Strong in the fundamentals of the Faith. Art Buckram, \$50.00 per hundred; Manila, \$50.00 per hundred.

"TABERNACLE CHOIR"—Hymns for choir use exclusively; every number tested in large mixed choirs. Music adapted to the trained choir or beginners. 192 pages; 82 selections. Beautifully bound in Art Buckram. Prices: 75c single copies, \$7.75 per dozen, \$60.00 per hundred.

Returnable copy of either book to song committees or choir leaders on request.

TABERNACLE PUBLISHING CO.
Room 1230 29 So. La Salle St., Chicago, Ill.

Prices Reduced On All Standard Make TYPEWRITERS



Lowest Prices in Years
We will ship any make you choose for one week's trial. Underwood, Royal, L. C. Smith, Remington, Oliver, etc.

Easy Terms
Pay less than rent each month and own a typewriter. Guaranteed as good as new. Perfectly rebuilt by experts—the famous "Young Process." Send for our free trial offer and new low price list now. **WRITE TODAY.**

Young Typewriter Co.
World's Largest Dealers in Standard Typewriters
654 W. Randolph St., Dept. 1919, Chicago, Ill.

BILHORN WORLD'S FAMOUS FOLDING ORGANS USED ALL OVER THE WORLD

28 Styles, Guaranteed Send for FREE Catalog
BILHORN BROS., 136 W. Lake Street, Chicago

Makers of
The 3 and 5-ply Oak Cases
INDESTRUCTIBLE



Style O

men know that ye are my disciples if ye have love one to another." This means that if we want to know whether Christian faith and profession are genuine or not, we must look to see if they work by love—love to God and love to man.

September 28 (Friday) 2 Timothy 4:1-8.

"I have fought a good fight." Christianity does not, as some think, exclude the notion of struggle, but it sets new aims, faith, holiness, and the spreading of the gospel, and uses spiritual methods. Look at the three other texts in which Paul speaks of this struggle, and use in each of them the word "fight." "We were bold in our God to speak unto you the gospel of God with much *fight*" (1 Thess. 2:2). "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same *fight* which ye saw in me" (Phil. 1:29, 30). "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12).

September 29 (Saturday) 1 Timothy 4:6-16.

"Nourished up in the words of faith." Here is one requisite of the good minister of Jesus Christ—he should be well nurtured in the doctrines that the Scriptures offer to Christians to believe. Yet this is precisely where many of the Lord's servants seem to lack. Their spiritual stature is short; they are underweight in the principles of the kingdom; their moral muscle is flabby; their faith heart-action is weak; their gospel walk is faltering; their hope-gaze is unsteady; their grip on divine reality is feeble; their power to concentrate on heavenly things is very low. They exhibit, in a word, all the symptoms of spiritual undernourishment.

September 30 (Sunday) Hebrews 11:13-16.

"These all died in faith" The writer has in view chiefly the three patriarchs, Abraham, Isaac, and Jacob, to whom the promises were given, with Sarah, the representative of faithful womanhood, and he says, "according to faith," or "in faith," by which he means under the influence and according to the spirit of faith. Faith was the rule of their lives and the measure of their growth even to the end. Faith was the rule of their lives and the measure of their growth even to the end. Earth gave them no pledge and nevertheless when the day came for them to die they kept their hold on the invisible which was offered to them in the promises of God. This made their departure a going home to God. This becomes more interesting when we remember that it is entirely possible for us to have a similar faith.

The Realities

H. S. HUGHES' latest booklet (32 pages) deals with the realities of the present life in a "once born" man and woman, living in sin, and the realities of Life Eternal after their second birth. Sent postpaid and free to anyone. Also Latest Tract "Evolutionary Darkness" and eight additional tracts and booklets of the "Cantonment Series" sent free to anyone for reading and free distribution who will write the

CANTONMENT TRACT ASSOCIATION
Bank of Commerce Building, Memphis, Tenn.
2,410,000 Printed and Distributed to all parts of the world.

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Preaching as a Fine Art, by Rev. Roland Cotton Smith.

A wonderful, inspiring little book, which should be read and re-read by every student. It is masterful in its suggestiveness and masterly in style. The reader will do well to take notice of what it says and of the manner it is said.

46 pages. 7x4½ inches. The Macmillan Company, New York. 75 cents. S. B.

Pearls from Patmos, by Rev. J. I. Ross, D. D.

This is an exposition of the epistle to the seven churches of Asia, as contained in chapters 2 and 3 of the Revelation. It is an interesting and helpful book which will be prized by those who desire help in expository preaching.

231 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. P. B. F.

Verses for Children, by Cecil Trout Blanke.

We can never have too many good and beautiful books for our children, and this is the most difficult kind of literature to produce. We can cordially recommend this praiseworthy attempt, and hope it will bring joy into the hearts of many a little one.

80 pages. 9x7 inches. The Westminster Press, Philadelphia. \$1.50. S. B.

The Thoughts of Youth, by Samuel S. Drury.

Perhaps the most interesting chapter of this little book is "My Five Brothers." The whole is full of sound and practical advice, written in a style well adapted to the young reader. A friend speaks here who understands the thoughts of youth, and desires to turn it into profitable channels, and yet he is no moralizer or bore.

186 pages. 7½x5 inches. The Macmillan Company, New York. \$1.25. S. B.

Studies in Mark's Gospel, by Prof. A. T. Robertson, D. D.

We have here a compact volume dealing with the critical and practical problems of the second Gospel. It does not pretend to be an exhaustive exposition, but deals with the more important subjects. Dr. Robertson is not only a scholar, but also knows how to write effectively.

146 pages. 6½x4¾ inches. George H. Doran Company, New York. \$1.00. G. S.

The Great Seal of the Gospel, by Alexander Marshall.

This is a collection of true tales, forcible facts of men and women setting their "seal that God is true." The book abounds in pictures, photographs and

sketches being found on nearly every page, making the pointed appeal to the eye as well as the mind. These incidents will be found helpful to confirm faith, as well as provide illustrations for sermons.

175 pages. 7x4¾ inches. Pickering & Inglis, London and Glasgow. \$1. C. H. B.

Organic Evolution Considered, by Alfred Fairhurst, A. M.

This is the earlier of the two books upon evolution by Prof. Fairhurst, but written, as he says in the preface, after having been a teacher for many years of the various branches of natural science. We have here a storehouse of scientific facts, but the deductions from those facts are widely variant from those who accept evolution as a demonstrated fact. Here is one who is perfectly familiar with scientific facts, but who has convictions that evolution is not only established by science, but that it is not even scientific.

474 pages. 7¾x5¼ inches. The Standard Publishing Company, Cincinnati, O. G. S.

The Senior Boy, by Eugene C. Foster.

The title of the book suggests the field of observation and operation, and teachers in the Senior Department will appreciate this book not merely for its chapters on the adolescent period and class organizations, but also for its suggestions as to the problems that every Bible school teacher will meet in the instruction of youth. Probably the most valuable chapter, from a pedagogical standpoint, is the last. In answering the question, How shall I test my work? the teacher will be enabled to determine his efficiency in this department.

57 pages. 7¼x5 inches. The Westminster Press, Philadelphia. 50 cents. C. H. B.

Jerry McAuley, by R. M. Offore, LL.D.

The life of Jerry McAuley is familiar to most people and it is not likely that any published work has been as interesting and as inspiring to Christian workers. The wide demand for a new edition of his life and work has led the author to prepare the present volume. In addition to the life and conversion of the "Great Apostle to the Lost," the new work contains many characteristic sketches and personal recollections of Jerry McAuley by those who knew him best. The book has been prepared in a pleasing style and is well illustrated.

304 pages. 7½x5¼ inches. George H. Doran Company. \$1.50.

C. H. B.

The Prayer Life of Jesus, by Rev. M. E. Dodd, D. D.

Much has been said and written about the prayers of our Lord, but it has been left for Dr. Dodd to present the prayer life. A careful study of the Gospels will reveal the fact that Christ taught more about prayer in His actions than in His axioms.

As the writer reflects: "The private prayers of Jesus were very long, but His public prayers were very short." The volume will be found very helpful for instruction, as well as for the deepening of the prayer life. No Christian can read it without being deeply impressed with the large place that prayer occupies in the life of our Lord.

173 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50.
C. H. B.

The Possibilities of Prayer, by Rev. Edward M. Bounds, D. D.

Those who are familiar with Dr. Bounds' books will appreciate the spiritual treat that he has afforded us in the latest contribution. It is the logical supplement to his familiar work, *The Purpose of Prayer*. Not only does he deal with the great opportunities that prayer affords but dwells upon the innumerable promises concerning prayer, the facts in history and the miracles of answered prayer. Every chapter abounds with scriptural references, and there is not a single page that will not be found beneficial in building up the spiritual life.

159 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.
C. H. B.

The Story of the Hymns and Tunes,

by Theron Brown and Hezekiah Butterworth.

This is a new edition of the revision of Butterworth's great work on the *World's Great Christian Hymns and Tunes*.

The work originally appeared about fifty years ago, in two volumes, one containing the story of the hymns and the other the story of the music.

In 1906 the work was revised and additions made by Theron Brown. The words and the most popular tune for them were brought together under one heading, a chapter on gospel hymns and hymns of Wales was added, and the whole published in one volume.

To Christians there is always an interest in the circumstances under which the hymns that they love to sing were written. In almost every instance they were either the result of some great epoch, or a great trial in the life of the author.

Many books have been written setting forth these circumstances, but none as complete and interesting as the above. Butterworth has a real story-telling gift, and a charming popular style, and it seems that this new edition should be in the library of every pastor, layman, organist and choir director.

564 pages, 24 portraits. 8½x5¾ inches.

September, 1923

George H. Doran Company, New York. \$2.25.
A. H.

The Layman's Handbook of Daniel, by Rev. G. A. Briegleb, D. D.

The author does not pose as an interpreter of prophecy, but we note that when he touches upon it, he seems to be clear. He tells his readers that "the ten horns of the fourth beast correspond to the ten toes of Nebuchadnezzar's image and represent the ten kingdoms which shall be federated at the end of the times of the Gentiles," and that "it is toward this period we are moving today." He also tells them that "at the end of the tribulation time Jesus returns to the earth with His church." The main object of the book, however, is to lead the reader into a practical appreciation of the teaching of Daniel, its contents having been given to the congregation of the author in a series of expository sermons. It abounds in stories and illustrations that young preachers will like and which make it attractive to the general reader.

Paper cover, 84 pages. 7¼x5 inches. Biola Book Room, Los Angeles, Calif. 50 cents.
J. M. G.

Christian Ways of Salvation, by George W. Richards.

We had hoped to be able to give this book our unqualified commendation. The author is a professor of church history and his book is valuable from the historical point of view. Although containing much that is estimable it has a certain modernistic bias. For example, his explanation of the origin of religion is "the reaction of primeval man to the universe as a whole," instead of tracing the origin to the revelation of God from which man departed. Neither do we share the author's antipathy to the great creeds of the church, especially when he says that "only what is credible should be allowed in a creed." Does he mean that the creeds of the church are full of incredible things? If so, he allies himself with many modernists who would reject certain great doctrines which the church as a whole has always believed to be credible. Neither can we follow him when he speaks of the necessity of reconciling the Christian faith with the conclusions of modern philosophy and science, which "conclusions" are very apt to be false deductions. But more serious is the assertion that John's Gospel differs from the synoptic Gospels in that "the death of Christ is no longer the only ground of redemption." His antipathy to Messianic hopes of the early Christians also distorts his conception of the gospel they preached.

332 pages. 7½x5¼ inches. The Macmillan Company, New York.
G. S.

The Jesus of Our Fathers, by John W. Good, Ph. D.

This book will be welcomed by all who still devoutly cling to the Jesus of the New Testament. It is a new life of Jesus, written by one who has devoted almost a life-time to study and

teaching, and is a real contribution in the field of biblical science. While the point of view is wholly conservative, we see everywhere the evidence of careful scholarship. The plan of the book is admirable, logical and easy to follow, while the style is simple and direct. The thorough Bible student will be helped by this masterful presentation of the person of Jesus Christ, and the book will also be enjoyed by the ordinary reader.

While we do not fully agree with the author in his interpretation of Matthew 25, the only criticism we would make concerns the author's conception of the kingdom. He fails to distinguish between "the church," the "kingdom of God," the "kingdom of Christ," and the "kingdom of heaven" (p. 725). Failing here he ignores the "millennial kingdom." According to the author Christ reigns only from heaven, and this kingdom is to be consummated in heaven. It is visible and militant at the present time (p. 276); Christ is at present exercising His kingship over the world. If so, if the present order is the best His kingship can produce, then as a King Christ is a failure. But the Scriptures portray a coming earthly kingdom in which the will of Christ will be supreme. This treatment of the earthly kingdom of Christ, which is still future, is a serious defect.

842 pages. 8½x5¾ inches. The Macmillan Company, New York. \$6.
G. S.

BOOKS RECEIVED

Samuel Gabriel Sons & Company, 74-76 Fifth Ave., New York.

Religious Juvenile Books, illustrated: "The Story of David," "The Story of Daniel," "The Story of Joseph," "The Story of Moses," "The Story of Jesus," "Parables of Our Lord," "The Story of Ruth and Naomi."

Westminster Press, Chicago.

"The Life of Andrew Murray of South Africa," by J. DuPlessis. Cloth, 553 pages, \$3.75.

Christian League of Jewish Friendship, 1824 H St., N. W., Washington, D. C.

"Christianity, the Flower and fruit of Judaism," by a Son of Levi (Mark John Levy). Cloth, 124 pages, \$1.25.

H. L. Hastings & Sons, Boston.

"Will the Old Book Stand?" by H. L. Hastings. Paper, 10 cents.

R. G. S. Publishing Company, 100 Allendale Ave., Rochester, N. Y.

"The Modern World," by J. H. Hoekstra. Cloth, 132 pages.

Philadelphia School of the Bible, 1721 Spring Garden St., Philadelphia, Pa.

"That Blessed Hope," by Rev. John K. Reed. Paper, 47 pages.

Bible Truth Depot, Swengel, Pa.

"Exposition of the Gospel of John, Volume 1," by Arthur W. Pink. Cloth, 379 pages, \$1.50.

The Biblical Seminary of New York, 541 Lexington Ave., New York.

"The Verification of Christianity," by Louis Matthews Sweet, S. T. D., Ph. D. Cloth, 323 pages, \$2. net.

Rev. A. F. Cunningham, D. D., 3406 Tom Green St., Austin, Texas.

"The Moral Law or the Law Foursquare," by Rev. A. F. Cunningham, D. D. Paper, 16 pages, 25 cents.

A. A. Beauchamp, Boston, Mass.

"Judah's Sceptre and Joseph's Birthright," by Rev. J. H. Allen. Cloth, 377 pages, \$1.75.

Rev. Amos H. Haines, A. M., D. D., Huntingdon, Pa.

"No Creed Biblical Interpretation," by Rev. Amos H. Haines, A. M., D. D. Paper, 21 pages.

T. W. Callaway, Baptist Tabernacle, Chattanooga, Tenn.

"Romanism vs. Americanism," by T. W. Callaway. Cloth, 192 pages, \$1.

Pickering & Inglis, London.

"Paths of Peace," edited by John Gray. Cloth, 196 pages, 216, postpaid.

"The Great Seal of the Gospel," edited by Alexander Marshall. Cloth, 216, postpaid.

J. & K. Souter & Company, 2 Bristol Pl., Edinburgh.

"Gold," by James McBroom. Paper, 46 pages, 5d, postpaid.

Moody Bible Institute of Chicago

Clarence H. Benson

RECENT SPECIAL SPEAKERS

Dr. George S. McCune, former missionary in Korea, and now president of Huron College; Rev. R. C. Nicholson, missionary, Solomon Islands; Rev. G. H. Atkinson, Red Springs, N. C.; Dr. L. W. Munhall, Philadelphia, Pa.; Rev. R. B. Jones, Wales; Dr. W. H. Griffith Thomas, Philadelphia, Pa.; Rev. W. L. McClenahan, senior missionary of the Nile Valley Evangelistic Campaign; Dr. A. T. Robertson, president of the Southern Baptist Theological Seminary, Louisville, Ky.; Rev. Watkin R. Roberts, missionary, the Northeast India General Mission; Rev. S. B. Rohold, author and Jewish worker; Mrs. Charles M. Alexander; C. E. Putnam, of the Institute Extension Dept.; Miss Myrtle Wilson, returned missionary from Africa under Africa Inland Mission; Miss Mary Cason, superintendent of women, Baptist Bible Institute in New Orleans; Rev. J. A. Sutherland, of the Institute Extension Department.

MOODY STUDENTS KNOW THE BIBLE

A professor in a theological seminary in a neighboring state recently said to his class in Homiletics: "The Moody Bible Institute students seem to have a better grip upon the Scriptures than any of the others. They do not run to the commentaries for their outlines."

SWEDISH ENGLISH COURSE RECOGNIZED

The Swedish Evangelical Free Church, U. S. A., recently assembled at their annual conference at Buffalo, Minn., put on record an expression of sincere appreciation for the splendid co-operation and Christian fellowship established between that denomination and The Moody Bible Institute, where many of their members are students.

A part of their resolutions follows:

"Great blessings have come to us in our affiliation with The Moody Bible Institute and the year just closing has been the most successful one in our school activities. Kindness and consideration have been shown us in every way, for which we wish to express our sincere appreciation. We wish to unite in prayer with you that God may continue to bless the Institute in their effort as He has in the past, and that our affiliation with The Moody Bible Institute may be a worthy aid to the great cause for which it stands."

MOODY STUDENTS AT THE NIGHT CHURCH

The Institute has co-operated in open air evangelism with the Night Church, situated at 22 Quincy St., and the Chicago Church Federation, for more than seven years.

That the work of the students has been faithful and fruitful is evidenced from a recent letter of appreciation written by Rev. Earnest A. Bell, the minister of the Night Church. He says in part:

"Your teachers and students impress us by their intelligence, prudence, courtesy and knowledge of the Bible. Mr. Holzworth and the choir have given proof that a street audience appreciates classical church music and even the Hallelujah Chorus, as well as the glad, sweet, true gospel song. The field for the Institute's practical work as now administered is almost limitless. It deserves unstinted support in prayer, in cheer, and in consecrated money."

THE SPECIAL SUMMER COURSE

Nearly every state in the Union, as well as Canada, was represented at the Special Summer Course, and fully one third more students were enrolled than last year when the course was inaugurated. The lectures by the speakers from different parts of the world were

in the dining room and in their devotions, as well as on the special outing at Cedar Lake on Institute Day.

At the closing luncheon which was given in their honor there were many expressions of appreciation, not only of the benefits that they have received in the classroom, but also the congenial and spiritual atmosphere that so distinctly characterizes The Moody Bible Institute.

INSTITUTE DAY

Perfect weather marked the outing at Cedar Lake on Institute Day, July 19. A special train carried more than seven hundred students and employees, and many others found their way in automobiles to this beautiful lake resort in Indiana.

W. H. Spratt was the master of ceremonies, and under his direction a most interesting program of base ball games and athletic contests was carried out.

The commissariat department in the competent hands of Mr. J. E. Stauffer made adequate provision for the noon and evening meals. Approximately 10,000 sandwiches were prepared in the Institute and transported to the conference grounds by train. The cafeteria service was used and 725 persons were



Special Summer Course Students

excellent, and unusually well adapted for the needs of such a cosmopolitan gathering. Many of the regular classes were also attended by the special students and the interest that was manifested in these studies will probably lead to more emphasis being laid upon this part of the program in another year.

The summer visitors acquired a taste of the life at "Moody" as they mingled with the students of the Day Classes

served at noon and evening in less than half an hour. The entire cost of the food for the two meals was \$331.28.

After the evening repast the prizes were distributed and a picture taken. In the gathering twilight the tired but happy host assembled on the beautiful eminence overlooking the lake, to listen to the inspiring and impressive message of Dr. Gray, who conducted the fellowship hour.

EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant was one of the Bible teachers at the Lake Chetek (Wis.) Bible Conference; he also supplied the pulpit of the Prospect Avenue Baptist Church of Buffalo during the last two Sundays of August.

Rev. George E. Guille taught the Bible at the Stony Brook Bible Conference August 19-24. He spent part of his vacation at Roxbury Inn, Roxbury, N. J.

Dr. Henry Ostrom was one of the speakers at Pennsylvania Conference of the United Evangelical Church at Central Oak Heights, near West Milton, Pa. He also gave several addresses at the Institute Bible Conference at Ocean City, N. J., and at Lake Chetek, Wis.

Mr. C. E. Putnam filled an engagement at Cedar Lake, Ind., July 9-27, under the auspices of the Cedar Lake Conference Association.

Rev. J. A. Sutherland was one of the teachers at the Institute Summer Conference at Ocean City, N. J.

GRADUATION EXERCISES OF PASTORS COURSE

The special exercises of the first class to graduate in the Pastors Course consisted of baccalaureate services on Sunday, July 29, at 4 p. m., a reception and dinner to the graduates Tuesday evening, and class exercises and presentation of diplomas Friday morning.

Despite the warm weather the Auditorium was well filled Sunday afternoon to honor the class and to hear the baccalaureate sermon by the Dean. The members of the graduating class as well as the teachers in the Pastors Course and representatives of the Board of Trustees occupied seats on the platform. Dr. Gray's expository address from the

third verse of Jude was impressive and peculiarly fitted to the times through which the church is passing. He pointed out how the writer of this epistle had been turned aside from the preparation of a fifth gospel to sound a warning against apostasy in the church. In conclusion he turned to the class and exhorted them to "earnestly contend for the faith which was once for all delivered unto the saints."

The reception and dinner to the graduates was given in the Faculty dining room. Mr. Sengpiehl, on behalf of the class, presented a composite picture and Dr. Gray responded in a very touching manner. The picture contains the photographs of the instructors in the Pastors Course and the members of the graduating class. It will be accorded a place in the lobby of the 153 Building.

Mr. H. L. Lundquist and Mr. V. E. Squibb were the speakers at the class exercises Friday morning in the Auditorium. Each stressed the importance of the pastor's calling. Faithfulness in service and loyalty to that divine vision which comes to those called of God were set forth as the aspirations of each graduate.

The diplomas were presented by Mr. Henry P. Crowell, president of the Board of Trustees. In a few words he congratulated the graduates upon the successful completion of their work. The occasion, he said, was an historic one, a forward step in the history of the Institute. He presented diplomas to the following: Maurice C. Durnam, Fredrik Eastburg, Carl A. Johnson, Howard Loraine, Harold L. Lundquist, Edgar R. McLaughlin, George E. Muran, John A. Roskam, Arthur P. Sengpiehl, and Virgil E. Squibb.

SOUTH CAROLINA BIBLE CONFERENCES

During the month of June a series of Bible conferences were held in Spartanburg, Union, Inman, and Rock Hill, S. C., by Rev. J. A. Sutherland. They were arranged by Mr. Vernon W. Patterson, field representative of the Institute. The audiences Rev. Sutherland reached were composed mainly of persons young in Christian experience; therefore, though full of zeal and enthusiasm, they offered a great opportunity for constructive Bible teaching. Resolutions were drawn up by the "Billy" Sunday Club of Spartanburg in appreciation of his work.

Speaking of Mr. Sutherland, Mr. Patterson writes: "His messages had an especial appeal to the women and children who outnumbered the men at every service. The special meetings for boys and girls was one of the outstanding features of the conferences. This was particularly true in Union, where the youngsters, though just released from school, flocked to hear and see the vivid object-lesson talks which Mr. Sutherland presented in his gripping way. Sixty-three of them there made a profession of faith in Christ, as they said, for the first time."

SUNSHINE FITCH DIES

It is with deep regret that we write of the death of Miss Sunshine M. Fitch on June 18. After being graduated in December, '22, Miss Fitch was employed by the Institute as chief stenographer in the Publication Department. On June 13 she complained of not feeling well and went home. Sunday she became seriously ill and was taken to the hospital. She became unconscious Monday morning and passed away Monday night. A carbuncle had formed on her cheek, and infection had set in. All who knew Sunshine will know that she is greatly missed by her co-workers.

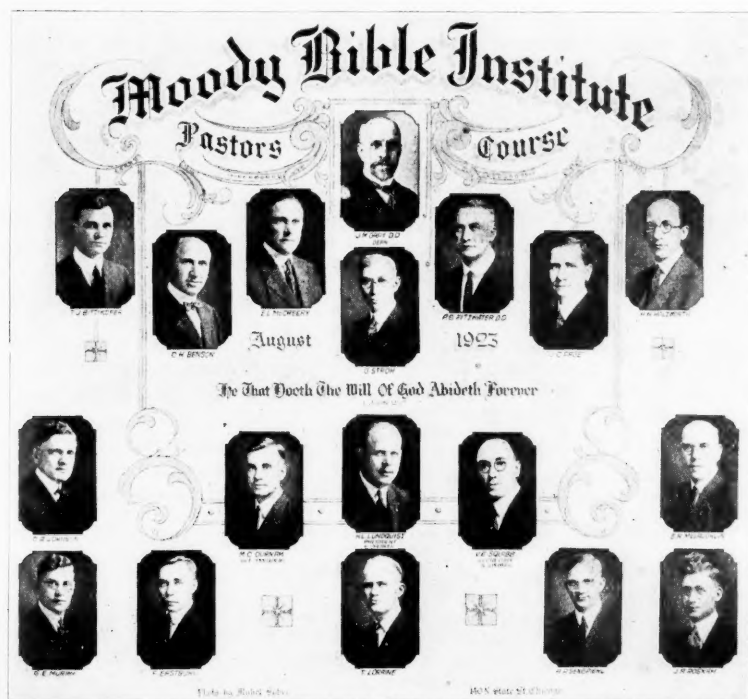
DEATH OF MISS MAE ADAMS, '03

Miss Adams met her death in Tulsa, Okla., July 12, as she stepped from a passenger bus into the pathway of an automobile. At the time of her death she was residing in Tulsa, and was a member of the Nagel-Garvis Evangelistic Party.

Miss Adams was most favorably known at the Institute. She was very active in evangelistic work and Bible teaching, and was more than usually successful. She commended the Institute wherever she went. She had been a student in residence, and afterward was a student in the Scofield Course of the Correspondence Department. She sent in many enrolments into that Department, and for a short time acted as an examiner.

She had a very attractive personality, which commended her work wherever she went. Miss Alice E. Beede, writes the following from Dixon, Ill., the former home of Miss Adams:

"Every mail brings words of love and sympathy, for every one who knew Mae Adams loved her; and every one



is horrified at the manner of her death. Her life has been a benediction to so many people, and we know that her crown will be ablaze with jewels."

The King's Messenger, the church paper of the Colfax Ave. M. E. Church, Denver, says: "The work of Miss Adams in our church is one which will bear fruit for years to come. Her deep and reverent love for God's Word and her constant faithfulness in adhering to the doctrines taught by it, have helped many of God's children in Denver to a more solid foundation upon which to stand, and the courage to trust God for necessary grace to proclaim truth as the Bible presents it."

MISS LOUISE SCHERMERHORN, '06, DIES

Miss Schermerhorn passed to rest at Schodack Landing, N. Y., July 9. Suffering greatly for many weeks after a major operation, her patience and spirit of submission were marked by all who knew her. Her favorite words constantly were, "My anchor holds."

For many years Miss Schermerhorn served the Albany Hospital, Albany, N. Y., the service being without any ostentation, but which did not escape the notice of her Lord. Among those whom she had in mind to the very last were friends in the Moody Bible Institute, and she directed that a special message be sent to Miss Cary whom she remembered with deep affection.

PERSONALIA

Mary E. Logan, '04, is now residing in Thornton Place, Newburgh, Ind.

J. Walter Field, '15, has become pastor of the First Baptist Church, Brighton, Colo.

Robert S. Hoy, '22, and Mrs. Hoy (Alice Klandrud) sail for Digne, France, September 1. They will engage in independent evangelistic work.

Donald S. McAlpine, '19, is pastor of the First Baptist Church, Port Washington, Long Island, N. Y. He writes that his work is hard but hopeful.

Mr. and Mrs. W. A. Haggai, former students, are now in Louisville, Ky., engaged in working among the Jews and foreigners under the State Board of the Southern Baptist Church.

F. J. Worthington, '18, has a pastorate in Nashville, Kan. The success of a two weeks Bible school held last spring has led to plans for a more extensive one next year.

J. J. Ehrstein, '97, is a Bible teacher in the Brookes Bible Institute, St. Louis, Mo. Until recently he was pastor of the First Presbyterian Church, Mt. Vernon, Mo.

J. Allen Anderson, '16, has been ordained by the St. Louis Presbytery of the

Southern Presbyterian Church. He is now pastor of the Presbyterian church at Pattonville, Mo.

John S. Hawkinson, '20, has accepted a call to a pastorate in Lamson, Minn. He plans to leave his church in South Chicago to take up his new work in October.

Frances Cummins, '22, is in Mountain City, Tenn. She is engaged in putting out the *Bible Stories* by Hall and Wood, which gives her opportunities to speak for Christ in churches and Sunday-schools.

Vida Davis sends greetings to all her classmates of "August 1916." Because of ill health she has not been able to engage in any definite Christian work during the past five years. At the time of writing she was in Corvallis, Ore., caring for a sick brother.

Walter W. Teeuwissen, '16, has arrived at Bruggen, Belgium, where he will be associated with Ralph Norton, '02, and Mrs. Norton in missionary work. Formerly he was pastor of a Presbyterian church in Spring Lake, Mich.

Josephine Rupp, '16, has charge of the mission work in Jackson County, Tenn., which is carried on under the Board of National Missions of the Presbyterian Church, U. S. A. Four Sunday-schools have been organized.

J. C. Bobb, '03, is pastor of the Hardy St. Presbyterian Church, Houston, Tex.

Mabel E. Hunt, '15, has arrived in Changsha, Hunan, China, where she will take care of tract orders in the Tract Press Office of the Broadcast Tract Presses and Faith Orphanage.

J. L. Entwisle, '17, and Mrs. Entwisle (Helen Hart, '21) are at present working in Wisconsin, preparatory to going to India as missionaries. The accompanying photograph shows Mrs. Entwisle and her Tuesday afternoon children's



class at Johnstown, Colo., which city she and Mr. Entwisle recently left.

Mrs. Orville D. Jobson, Jr. (nee Charlotte Hillegas, '15), is working among the Kare tribe of 25,000 people in French Equatorial Africa. Her work is difficult as this country has been closed to the gospel for many years. She asks that prayer be offered in behalf of the work.

When a rebellion among the hill tribes broke out a year ago in South India, Clara A. Mason, '09, was ordered away from her mission station, Narasapatnam, as it became the base of military operations. Miss Mason took advantage of this to go on an evangelistic tour. The natives journeyed for miles to see the white woman, the tent, and the victrola. Last

April she was able to return to her bungalow at Narasapatnam. Here she found that many of the Christians had gone back into sin and that much of her work had to be done over again. She asks to be remembered in prayer.

Ralph E. Stewart, '19, formerly associated with Dr. H. Wyse Jones, director of evangelism, New York Baptist State Convention, is now connected with the Churchill Evangelistic Association, Buffalo, N. Y. The purpose of this organization is to make a campaign of soul-winning possible for every church, large or small.

Friends and fellow students of Arthur H. Moohan, '22, will be pleased to hear that he was married last August. The Lord is blessing his ministry at Cajamarca, Peru.



Benjamin F. Yandell, as secretary of the "April 1917" class, asks that all members of that class write to him at 218 S. Saluda Ave., Columbia, S. C., giving their location and the work they are engaged in. Mr. Yandell is serving as pastor of the Rose Hill Presbyterian Church in Columbia. He was graduated from the Columbia Theological Seminary in May.

BORN

To Eric L. A., '20, and Mrs. Hill (Helen Metz, '22), a daughter, Virginia Hamilton, June 17, Cambridge, O.

To Elmer Gaudy and Mrs. Gaudy (Loretta Hobson, '17), a daughter, Esther Mae, June 23.

To Orland Battishill, '22, and Mrs. Battishill (Gladys Clark, '21), a son, William Dale, June 27, Owanka, S. Dak.

MARRIED

Benjamin F. Yandell, '17, and Mildred Miller, June 28, Jefferson, S. C.

DIED

Mae Adams, '03, July 12, at Tulsa, Okla.

Louise Schermerhorn, '06, at Schodack Landing, N. Y.

Sunshine M. Fitch, '22, at Chicago. See more extended notice of these elsewhere in this issue.

John W. Duvall, D. C.
PALMER CHIROPRACTOR
 Hours: 1 to 6 & 7 to 8 P. M.
 Residence Calls. Spinograph:
 X-Ray By Appointment. Special Rate to Institute Students. Phone—Diversey 6046.
 1714 N. LaSalle St. Chicago.

The Gospel in Print

William Norton

AN "URGE" FOR CLEAN READING

The literature which we read, to be specific, is responsible for many of the pictures which the world cannot see, but which the inner life cherishes or detests. No one can read an unclean book and escape the taint of its infection. Images are formed which may damn the life. We cannot escape the evil consequences of bad literature. Parents who would not for their lives hang lewd pictures on the walls of their homes will either permit poisonous books and magazines to enter the home to degrade the imaginations of their children, or else, because of their failure to provide clean literature, will drive their children to seek reading elsewhere, with the very great probability that they will be contaminated by such literature.—*Baptist Standard*.

"THE WAY TO GOD" AND A BOTTLE OF WHISKEY

Montecristi, Ecuador.

Perhaps you would like to hear something that occurred in connection with one of Mr. Moody's books, *The Way to God*. Sometime ago one of our missionaries, Mr. Young, made a trip to Babahoyo, and arrived in time for a feast to one of the saints (I forget which saint). As you perhaps know, these feasts are a time of carousing and drinking and a general "good time." At this particular town one of the main features was the climbing of a greased pole, the one who was able to climb highest receiving as a prize, a bottle of whiskey and a copy of *El Camino Hacia Dios* (*The Way to God*, in Spanish). I am sure that if the priest had known that this was a Protestant book, he would never have allowed it to be given away, but we are hoping that after the effects of the whiskey had worn off, the man might have read the book and derived benefit therefrom.—A. E.

ON THE DISTRIBUTION OF GOOD LITERATURE

The colporteur, who rode weary miles to call at homes of pioneers, in the early days of our country, cheered many hearts and lightened heavy burdens, not only by his ready sympathy and spiritual comfort, but by the distribution of good literature. The Gideon who leaves a Bible in every hotel room all over the land, realizes the cheerlessness and loneliness of the traveler, away from home and friends, whose heart may be touched and quickened by the "Word in season" of the printed page.

An invalid, unable to leave her room, spent most of her time reading by a front window. Realizing the comfort given her by the books and magazines coming to the sickroom, she carefully made up her own perused literature into packets and, when she noted a

person passing who she thought would like it, a package was tossed out of the window for the passer-by to pick up. A nod and a smile generally rewarded the effort and the gentle invalid felt that even though a shut-in she still had a place in the world. There are lonely persons to be found everywhere, not only on the prairie farms of our own great Northwest and the Canadian provinces, but in the city apartment, who are hungering for good reading matter.

There are numerous agencies for the distribution of literature to whom good magazines, books and pamphlets may be given, if the donor does not know individuals to pass them on to directly. The hospitals hold many convalescent patients, fond of reading, to whom time hangs heavy on their hands; and there are others in homes who cannot afford to purchase all the books and magazines that they crave, who would be glad to get those that might be thoughtlessly thrown away.

It takes a little care and labor to place perused literature where it may help others, but one should feel repaid for the effort by the knowledge of the good that may be done in this way.—Selected.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from July 1 to 31, 1923, inclusive:

Alaska Book Fund: 1 contribution, \$5.00; **Army and Navy Book Fund:** 1 contribution, \$10.00; **Hospital Book Fund:** 6 contributions, \$73.24; **Latin-America Book Fund:** 2 contributions, \$20.00; **Lumber Camp Book Fund:** 5 contributions, \$12.00; **Mountain Book Fund:** 7 contributions, \$42.00; **Pioneer Book Fund:** 39 contributions, \$238.80; **Prison Book Fund:** 196 contributions, \$1,242.56; **Seaman's Book Fund:** 1 contribution, \$2.00; **Free Tract Fund:** 6 contributions, \$2.36.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from July 1 to 31, 1923, inclusive:

Alaska Book Fund: To two points in Alaska: 55 Colportage Library books, 100 Evangel Booklets. **Army and Navy Book Fund:** To three points in three states: 53 Colportage Library books, 49 Evangel Booklets, 1 Pocket Treasury.

Hospital Book Fund: To 20 points in sixteen states: 285 Colportage Library books, 1,094 Emphasized Gospels, 325 Evangel Booklets, 342 Pocket Treasuries, 770 tracts.

India Book Fund: To two points in India: 500 Colportage Library books.

Latin-American Book Fund: To eighteen points in three countries: 1,797 Colportage Library books.

Lumber Camp Book Fund: To four points in three states and Canada: 171 Colportage Library books, 25 Emphasized Gospels, 303 Evangel Booklets, 266 Pocket Treasuries, 100 tracts.

Miners' Book Fund: To one point: 10 Colportage Library books, 300 tracts.

Mountain Book Fund: To 15 points in 6 states:

553 Colportage Library books, 200 Emphasized Gospels, 558 Evangel Booklets, 305 Pocket Treasuries, 325 tracts.

Pioneer Book Fund: To 8 points in seven states: 201 Colportage Library books, 115 Emphasized Gospels, 321 Evangel Booklets, 290 Pocket Treasuries, 75 tracts.

Prison Book Fund: To fifty-eight jails, reformatories, and state penitentiaries in thirty-four states: 1215 Colportage Library Books, 2,473 Emphasized Gospels, 2,139 Evangel Booklets, 2,145 Pocket Treasuries, 185 tracts.

Seamen's Book Fund: To two points in two states: 12 Colportage Library books, 40 Evangel Booklets, 25 tracts.

Laxative WHEAT BRAN Tablets

for
Constipation and
Indigestion

BRAN-O-LAX
The
Premier Remedy
5 Boxes for \$1.00
1 Dozen \$2.25 Postpaid

HILBERT BRAN-O-LAX CO.
Lynchburg, Va.

ONE THING YOU CAN DO FOR JESUS

to hasten HIS RETURN to this old, sorrowing, suffering, sin-cursed earth of ours, to bring about that righteous PEACE that HE alone can consummate, is to distribute prayerfully, regularly, and persistently,

GOSPEL TRACTS

that contain the message of SALVATION from GOD'S own Holy Word.

We firmly believe that the tracts published by the Maranatha Tract Band contain just such a message.

Send 50c today for package containing over 50 different kinds.

The Maranatha Tract Band
Dept. A 6228 Webster St., Philadelphia, U. S. A.

DIABETICS—DYSPEPTICS—

Here's Relief for You

You can derive great benefit from bread, muffins, or wafers made from

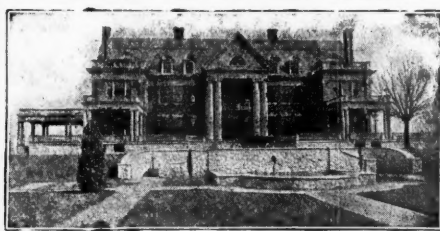
Waukesha Chief Gluten Flour

Rick in mineral matter—almost entirely free from starch and sugar. Contains just the ingredients particularly helpful to dyspeptics and the debilitated, and suffers from diabetes, gout, rheumatism, and heart troubles. Weak and sickly children are greatly nourished by it.

Waukesha Chief Gluten Flour is composed as a diabetic food. Stone ground all vital elements retained. Its minerals activate the stomach and torpid liver, improve the circulation, strengthen the heart and nerves, and invigorate the muscular system. Bread, rolls, or wafers baked from it are highly nourishing and extremely palatable.

Price—6 lb. sack, \$1.65. Postpaid. Circular with delicious recipes, free. Order today.

Saratoga Mills, Dept. 9-M, Waukesha, Wis.
Established 1835



Is Your Life at Stake? Is Your Health in Jeopardy?

Our new—easy—positive home treatment will turn the tide and lead you back to HEALTH. May we explain how DR. CRANDALL'S CO-OPERATIVE HEALTH SERVICE may be had at home without cost. A postal. Dr. Crandall's Health School, York, Pa.

MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE THE INSTITUTE TIE, CHRISTIAN HOME MAGAZINE AND DAILY BIBLE. Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.
S. A. WOODRUFF, Publishing Agent.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittances should be sent by bank draft or postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

Clubs of five or more, \$1.50 a year each. Change of address—in sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

Moody Bible Institute Monthly

Publication Office, Mount Morris, Ill.
Editorial and Executive Offices: 153-163 Institute Place, Chicago.

Entered as second-class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

Where to Get What You Want

Advertising under this heading, 4 cents a word. Minimum, 60 cents.

EVANGELISTS AND SINGERS

DO YOU WANT OLD FASHIONED REVIVAL, church or co-operative? Lead my own singing. Terms reasonable. Herbert Reynolds, 2425 Birmingham, Dallas, Texas.

EVANGELIST T. DE BOYCE FRANKLIN, Eldora, Iowa, now booking dates for Fall and Winter. "Thoroughness our Specialty." Write for testimonials and open dates.

MR. AND MRS. JOHN IMRIE, EVANGELISTIC Singers, are booking dates, for Fall and Winter. Ninth Season. Pastors address them Topeka, Kan.

PASTORS OR ANYONE WISHING AN Evangelistic singer, address J. W. Maxwell, at Belgrade, Mo.

CONSERVATIVE EVANGELISTIC PASTOR, Baptist, desires new field about first of October or sooner. Must be a progressive church furnishing opportunity for evangelistic work. Good references. Box 36, South Tacoma, Washington.

DR. F. J. EVANS, EVANGELIST, 13TH SUCCESSFUL Season, now at Junction City, Kan. Correspondence invited.

PASTOR OR EVANGELIST WISHING AN Evangelistic singer. Address F. L. H. Care of Moody Monthly. The last five years with same evangelist.

TRACTS, BOOKS AND PAMPHLETS

INDEX AND FILE, USED AND COMMENDED by teachers in Moody Bible Institute, and in Bible Institute of Los Angeles. Circulars. Wilson Co. Box Ka, East Haddam, Conn.

OBJECT LESSONS OF SCRIPTURE "THE LITTLE HANDMAIDS OF THE BIBLE." 10 pamphlets. Illustrated. No. 1 to 10. 12 object lessons in each pamphlet. The set of 10 for \$1.50. Get the ten. Price, 15c each, postage 2c extra. Order by number. Rev. Chas. Eickenberg, 4029 N. Hermitage Ave., Chicago.

IMPROVED CHURCH TREASURER'S RECORD If you want a good church record, simple, practical, serviceable, send for sample on approval. Mention number of members. E. S. Swank, Anadarko, Oklahoma.

FOR SECONDHAND THEOLOGICAL BOOKS write to Schulte's Book Store. Over 50,000 volumes classified by subjects in stock. We buy and sell. Send for new catalogue. Schulte's Book Store, 80 and 82 Fourth Avenue, New York City.

COLPORTEURS, CHRISTIAN WORKERS. We have it. Put up in envelopes, sell for 10c, cost 5c. Cards, blotters, tracts, etc. Assortment in each envelope. Samples free. Geo. Walker, 621 Central Ave., Watertown, N. Y.

SYSTEMATIC DAILY BIBLE READING. Simple and definite plan makes daily Bible Reading easy for every one. Send 10 cents to Miss Etta Konitzky, 4316 Bellvue Ave., Baltimore, Maryland.

USED EDUCATIONAL BOOKS BOUGHT, SOLD, exchanged, repurchased. Bargain list free. EDUCATIONAL EXCHANGE, Dept. M, Leominster, Mass.

LEAVES FROM LIVES.—TRACKS TO FOLLOW. (Tracts, facts). Free, as enabled. Wm. C. McGinnis, Route 5, Atlanta, Ga.

AGENTS WANTED

WONDERFUL SELLER, BIG PROFITS. HARPER'S—Ten Use Cleaning Set washes and dries windows, scrubs, mops, cleans walls, sweeps, etc. Complete set costs less than brooms. Can start without investing a cent. Write Harper Brush Works, 119-A St., Fairfield, Iowa.

TYPEWRITERS

ALL MAKES RENTED, SOLD, REPAIRED. A limited supply of new Remington portables single shift. While they last \$50. Underwoods thoroughly overhauled and guaranteed. C. B. Lanterman, 63 East Adams St., Chicago. Phone Wabash 6953.

STAMMERING

ST-STU-T-T-TERING AND STAMMERING Cured At Home, Instructive booklet free. Walter McDonnell, 132 Potomac Bank Building, Washington, D. C.

DUPLICATOR DEVICES

"MODERN" DUPLICATORS SAVE TIME, Labor and Money. Get business. Reproduce Typewritten or Penwritten Letters, Drawings, Lessons, Music, Menus, Bids, Notices, Specifications. Maps of anything in one or more colors. Print TWO per minute. Special Sale on. \$2.25 up. Booklet Free. B. M. DURKIN-REEVES CO., Mfgs., Pittsburgh, Pa.

MINISTERS AND TEACHERS CAN EASILY refill Duplicator or Hectograph trays with Marcon-Sloper Refiller. Post paid 80c per pound. Satisfaction guaranteed. Duplicators also, send for Circular to Fisher Co., 113 Amsterdam Avenue, New York. STENCIL DUPLICATOR—TWO DOLLARS, note size; letter, three-fifty. Prints Typewriting, Handwriting. On approval. Primos Specialty Co., B3, Primos, Pa.

"DO YOU WANT THE BEST DUPLICATORS ON earth regardless of price? We guarantee this. Just-Rite Duplicator Mfg. Co., Hollansburg, Ohio."

MUSIC

LET ME WRITE MUSIC TO YOUR POEMS. Price reasonable. Dr. Alfred Wooler, composer, Buffalo, N. Y.

REAL GOSPEL RECORDS OUR SPECIALTY. Victor, Columbia, Brunswick and Rainbow. Safe delivery guaranteed. List free. The Narrows Publishing House, Sheridan, Pennsylvania.

CUT THIS ADVERTISEMENT OUT Mail it and your address to Elizabeth Merriam, Framingham, Mass. You will receive free John's Gospel with map and description of method of getting people to read the Bible. Tested thirteen years. It works.

MISCELLANEOUS

LAME PEOPLE—"WEAR MY EXTENSION IN ready made shoes. No matter how short your limb may be. No more corks or Iron lifts." Write, A. M. Sinn, 748 Bergen St., Newark, N. J.

IS YOUR JOB STEADY? BE A U. S. RAILWAY Postal Clerk. \$133-192 month. Travel. See the country. Particulars free. Write immediately. Franklin Institute, Dept. B80, Rochester, N. Y.

100 LETTER HEADS, SIZE 6x9. PRINTED with name and address, etc., on genuine white Hammermill Bond, \$1.00. With envelopes to match. \$1.50. The National Printing Service, 71 E. State St., Columbus, Ohio.

"WOULD LIKE PRICE ON OLD 30x51 GOSPEL tent in fair condition. Give details. O. O. Wood, Haigler, Nebraska."

AUTHORS, ATTENTION.—MANUSCRIPTS expertly typewritten and revised, ready for publisher. One thousand words for \$1. Rev. J. Hewitson, E. LAS VEGAS, N. Mex.

CABBAGE AND VEGETABLE CUTTER.—SIX knives, parcel post. \$1.00; three for \$2.00. One free to secretary Ladies Aid. Lusher Brothers, Elkhart, Ind. 3-6t

LET ME TYPEWRITE YOUR BOOKS, MANUSCRIPTS, sermon outlines, lectures, stories, poems. Rates reasonable. Expert work. Errors corrected when desired. Proceeds go to Christian cause. J. M. Nicholson, Harrogate, Tenn.

GIRLS—WOMEN. LEARN GOWN DRAPING.—Making. \$30 week. Learn while earning. Fascinating. Sewing experience unnecessary. Sample lessons free. Write immediately. Franklin Institute, Dept. B533, Rochester, N. Y.

GOOD FOODS

Health Foods, Specialties and Delicacies of all descriptions, Appliances and Books.

Send for free and educational literature.

HERCULES HYGIENIC SUPPLY CO.

6964 N. Clark St., Chicago, Ill.

WANTED—NAMES AND ADDRESSES OF Christian people who will promise to pray for a revival to sweep over Arizona. Robert McMurdo, Goodyear, Ariz.

WE TYPEWRITE SERMONS, LECTURES, stories, manuscripts, letters, books, etc. Price one cent per line, minimum charge, \$1.00. Print 500 Bond letterheads 8 1/2x11 and 500 envelopes \$5.00. FORM LETTERS that look like typewritten, 30 lines \$4.50 per 1,000. Special prices on larger orders. Neat, accurate work. Prompt service. Satisfaction assured. Be sure to write in plain letters. Proceeds go to Christian work.—AMERICAN ADDRESSING CO., Golden Rule Service, 3147 S. Millard Avenue, Chicago, Ill.

PRINTED SCRIPTURE PENCILS SOLVE SOME Sunday-school and church problems. Stamp. S. R. Grabill, Lancaster, Pa.

\$5.00 BUYS A LOVELY BASKET FILLED WITH Feather Flowers (made of goose feathers) to beautify your home. Natural, distinctive, refined. Lasts for years. Never tiresome. Wholly unlike ordinary artificial flowers. Single flowers 10c to 60c each. Order today. Prompt Shipments. DeWitt Sisters, R. F. D. 10, Battle Creek, Mich.

CHURCH PEWS

By the Best Equipped Church Furniture Plant in America

Get particulars from us before purchasing.

Manitowoc Church Fur. Co. Waukegan, Wis.

GOSPEL TENTS

SMITH MFG. CO. DALTON, GA.
26 Years in Business

WINSTON-INTERNATIONAL

SUNDAY SCHOOL SCHOLARS' BIBLES

SELF-PRONOUNCING Contain specially prepared Helps to Bible Study and many Attractive Illustrations suitable for children.

Send for Illustrated Catalog THE JOHN C. WINSTON CO., Publishers American Bible Headquarters 325 Winston Building Philadelphia

The King's Business

A Monthly that rings true to ... The Book of Books Published by Bible Institute of Los Angeles at \$1 a Year (\$1.25 Foreign)

Exposition of International Lessons and the New Fundamentals Lessons

Packed full of those helpful things that appeal to Bible students and soul winners. We'll send you a copy FREE. Write

Manager THE KING'S BUSINESS 538 South Hope St. Los Angeles, Calif.

Mention the Moody Monthly when writing to your friends.

Moody Bible Institute Monthly

STUDY THE BIBLE!

Is your winter storehouse full? Are you making provision for your spiritual as well as your physical needs? When the wintry blasts of unbelief and heresy blow, will you be sheltered?

Knowledge is shelter. This knowledge you can gain at your own convenience through our Bible Correspondence Courses. The benefits of our regular residence training in day and evening classes have been largely incorporated in Eight Special Courses for Study by Mail.

EIGHT COURSES

INTRODUCTORY BIBLE COURSE

—adapted for beginners, covers entire Bible.

CHRISTIAN EVIDENCES

—facts in support of Christian faith and an inspired Bible.

SYNTHETIC BIBLE STUDY

—systematic; shows relationship of separate parts to each other.

BIBLE DOCTRINE

—great basic doctrines of Christianity.

SCOFIELD BIBLE CORRESPONDENCE COURSE

—scholarly, for ministers and Christian workers,—covers entire Bible.

BIBLE CHAPTER SUMMARY

—an easy way to know the Bible.

PRACTICAL CHRISTIAN WORK

—methods of soul-winning and other forms of Christian work.

EVANGELISM

—methods and principles of evangelism for Christian workers.

WRITE FOR COMPLETE PLAN AND FREE 32-PAGE PROSPECTUS OF COURSES

THE MOODY BIBLE INSTITUTE

Department 5R, 153 Institute Place, Chicago, Ill.

A Wonderful Mail Course of Instruction in Stenography

For students, busy pastors, stenographers, reporters

McEwan's Easy Shorthand

A \$25 Course for \$10

What the Wonderful Mail Shorthand Course consist of:

1. Text-Books:

- a. The Wonder Manual of Shorthand
- b. The Reader Key
- c. The Handy Dictionary of Shorthand
- d. First Letter of Instructions

2. Instructions:

- a. Corrections of all exercises by mail
- b. Correction of examination papers
- c. Advice and help by mail without limit
- d. Examination for the efficiency diploma
- e. The efficiency and teacher's diploma (free)
- f. Final letter of instruction, how to reach a speed of 200-300 words a minute

All the above for \$10.00! You cannot get anything like it elsewhere for the same money.

Nothing but practice is needed to gain high speed.

The above course has been covered in from a few days to a month, but while a month is ample time in which to finish it, no student is limited to that time. The course is continued until the student receives the Efficiency Diploma. Therefore if, for any reason—such as sickness—a student should have to delay, discontinue or postpone studies, the lessons may be taken up at any time, without any further payment whatever.

It is admitted that the above wonderful course is equal to some of the \$60 courses now being given by correspondence schools. Mr. McEwan's usual price for this course is \$25.

By special arrangement with Mr. McEwan we are able to offer this course for the low price, namely:

Our Price \$10 Our Price

MOODY BIBLE INSTITUTE MONTHLY, 163 Institute Place, Chicago, Ill.

AN ANNUITY ALPHABET

Annuity Contracts
Belong to that
Class of Investments
Deemed secure, which
Enable well-wishing
Friends of a
Good work to
Help it and also secure a life
Income without
Jeopardizing their principal.
Kinsfolk may also be
Left an income through the
Moody Bible Institute Contracts.
Numbers have already invested
Often making several such investments.
Prompt payment of annuity to investors
Quells all worry.
Rates varying from 4 to 11%
Satisfy the most exacting.
Twofold dividends—material and spiritual—
United in such a contract make it more
Valuable than any other investment,
When one considers the returns throughout eternity.
Xrepresents the unknown disposition of
Your estate unless you thus become your own executor.
Zealous Christians may secure full particulars by addressing

THE MOODY BIBLE INSTITUTE

153-F Institute Place

Chicago, Illinois

